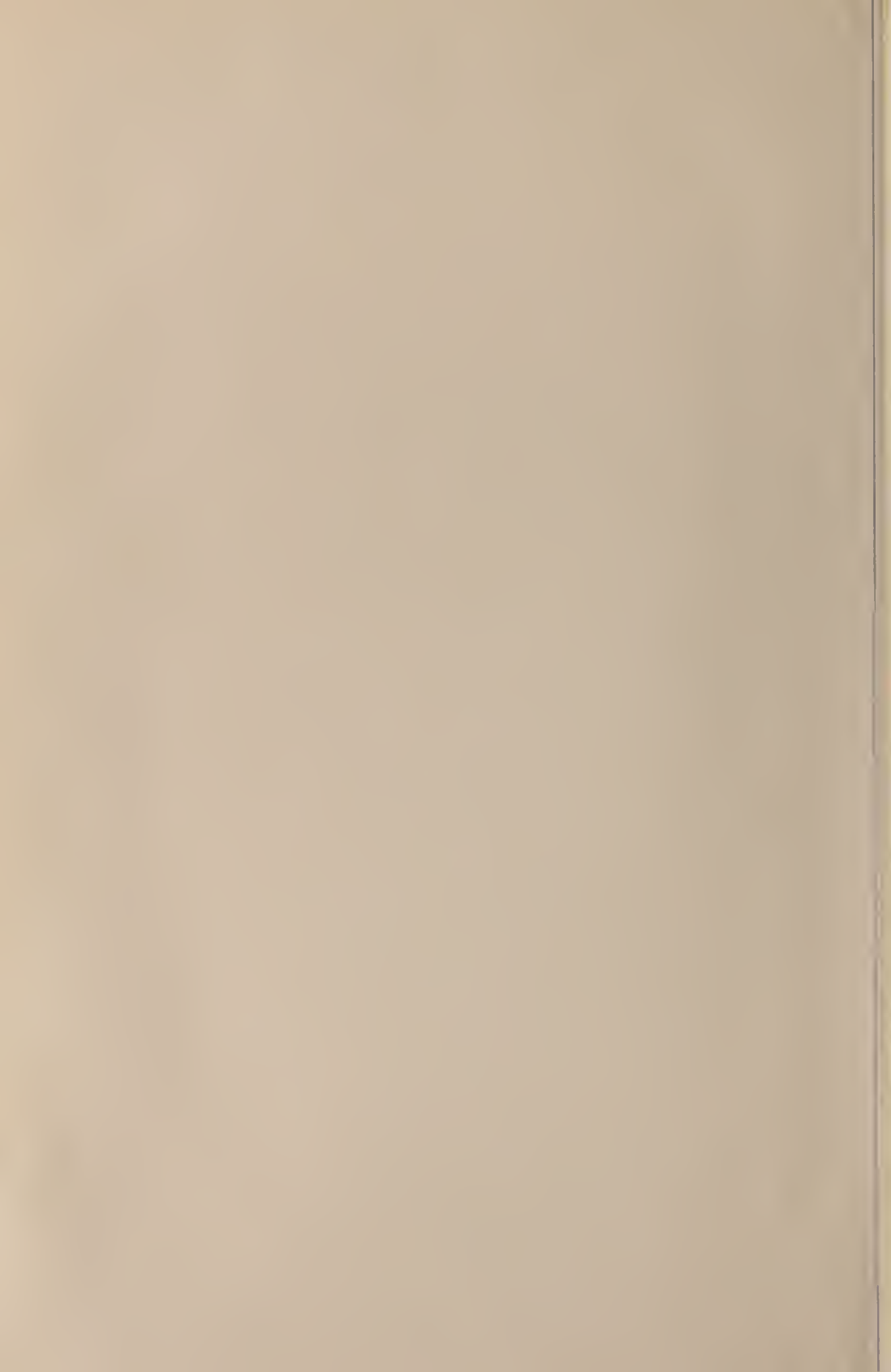


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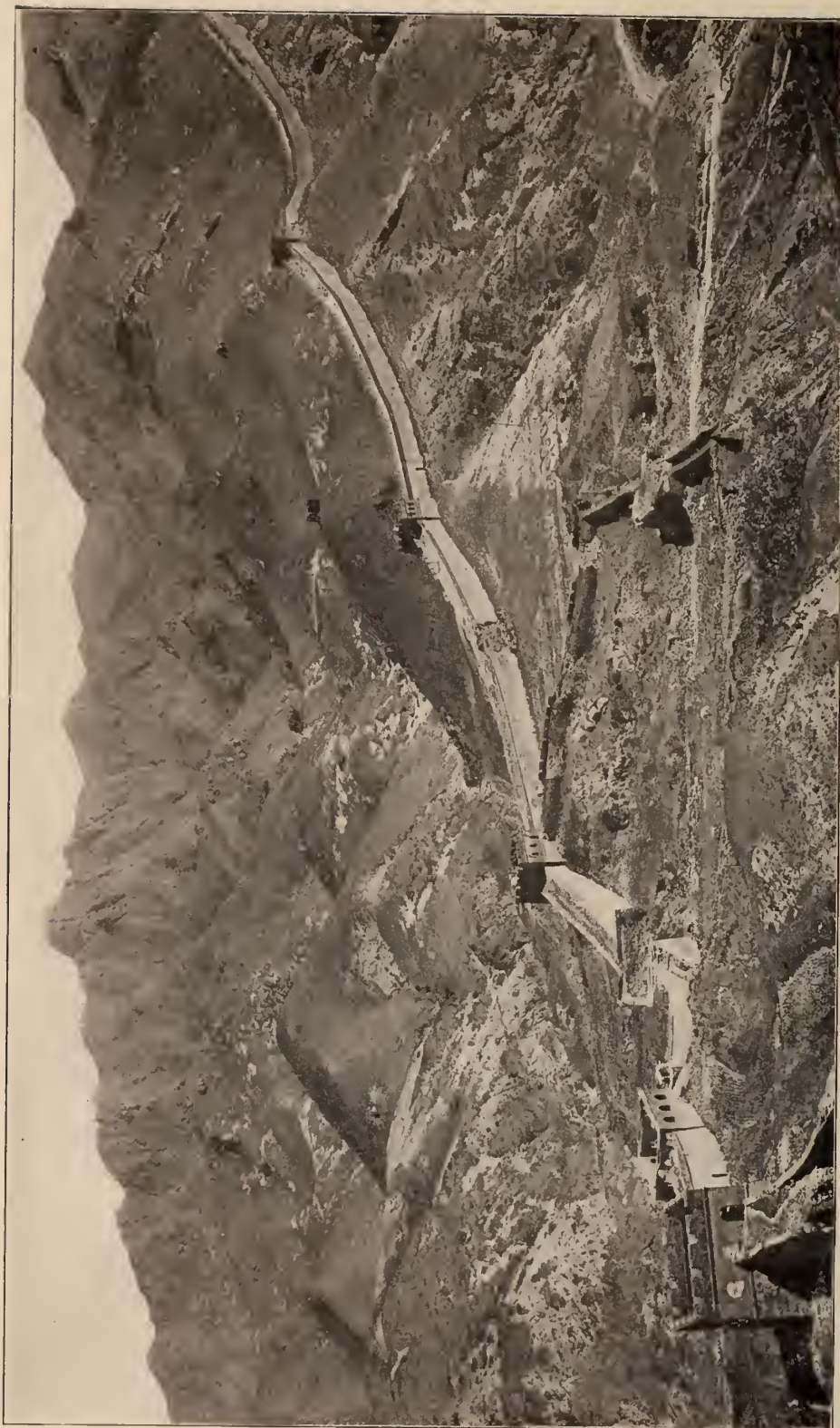




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**A RELIC OF OLD CHINA AND OF CHINESE EXCLUSIVENESS**

The great wall, which extends over 2,500 miles along the Northern boundary of China. It averages forty feet high and twenty feet broad. There is a watch tower every three hundred yards

# THE MISSIONARY REVIEW *of the* WORLD

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## CHINA'S UNREST AND MISSIONS

THE Chinese proverb says that "a good horse cannot wear two saddles"—an axiom disregarded at this critical period in the nation's history. The Republic came into existence in 1911 because of the determination of leaders, mainly from the South, who were opposed to the foreign domination of the Manchus and were in favor of a government by the people. The provisional President, Dr. Sun Yat-sen, was a Southerner. Yüan Shih-k'ai, the first regular occupant of the presidential chair, had been an upholder of the Manchu régime, and his downfall came from his reversion to the monarchical scheme. President Li, who succeeded him, had been in the front rank of the Revolution at the very outset as general of the Wuchang contingent. Naturally he is not at all inclined to a return to the monarchy. But a Northern minority, influential, not from numbers, but because of their military aspirations, was led on by Governor Chang Hsün into the declaration of restoration on July 2 which made the deposed boy Emperor of 1911 China's sole ruler. Such a reversion is intolerable for the South, and hence the "good horse" of Government is actually being ridden by two would-be heads of State.

Incidentally the United States is largely responsible for the present status, since without the active advocacy of the diplomatic break with Germany which President Li was induced to make by Americans, the divisive question of declaring war might not have arisen. President Li, when deposed by the Manchu party, fled to the Japanese Legation so that Japan is not a negligible quantity in the political maze. The China situation is indeed in their phrase, "sevens confused, eights in revolution,"—worse than our "at sixes and sevens."

What is the significance of these rumors and kaleidoscopic changes? The Chinese are fundamentally lovers of peace and are very little in-

terested in politics. Mencius declared as Confucianism's belief that the people stood first in importance, the spirits of the grain second and the sovereign last of all. Yet the right to revolt against the Emperor was to be exercised only when he was manifestly unrighteous and disregardful of the people's good. After nearly six years of the Republic, the masses care very little whether they are ruled by a president or an emperor. The present conflict is between a small but influential group of ardent Republicans of the South and a clique of Manchu adherents. It makes little difference to the people which party is victorious, so long as taxes are not too heavy and they are permitted to pursue the even tenor of their life. If the action of the anti-German party were likely in the future to bring the Kaiser's mailed fist heavily down upon them, they would express their displeasure. As it is, there seems no serious danger of any popular uprising, such as followed foreign aggressions in North China in 1900. Even in that Boxer year, except in the North, few cared anything about the conflict until the conclusion of peace brought the heavy indemnities of succeeding years. China's leaders must see the serious possibilities of Japanese interference if civil war should arise in their country, but that also troubles the people very little.

A victory for Chang Hsün and the Imperialists would mean a modified Constitution more nearly like Japan's than any other. A republic, to be successful, must rest upon general intelligence and a degree of altruism that has not been manifest in the five years of the Republic. It would be easier to find men qualified to administer such a government well than to secure a public spirited Senate and House, to use our terms. If the Manchus should return to power it is probable that Confucianism would be once more the State religion. It was only by the most strenuous effort that Christians and others prevented the effort to put Confucianism into the Constitution of the Republic a few months ago. A limited monarchy would no doubt permit entire freedom of religion, but a victory for the Republicans would be more favorable to Christianity. Whatever the outcome, missionaries have not been affected by the changed conditions, nor do they seem likely to be. Mission schools are a great ally to the emerging civilization of the new era.

### AWAKENINGS IN MOSLEM LANDS

THE changes that have come on account of the war indicate already the dawn of new opportunities in West Arabia, on the borders of Palestine, and in Egypt. Newspaper evangelism in Cairo has been very fruitful, as was described by Dr. S. M. Zwemer in our April number. This kind of work seems to be limited only by ability to pay for the articles published. What is published in Cairo is carried by the wings of the postal service to the utmost confines of the Arabic-reading world, and the postal system of Egypt is one of the best.

The new kingdom of Mecca, which is a direct result of the war, has

its own postal service and a new era is opened in the life of Arabia. Mecca has become the capital of a new kingdom. The Turkish power has disappeared and the Grand Sherif was declared king of Arabia on November 4, 1916, when new flags were flying over government buildings. Two hours after sunrise the Grand Sherif entered the Kaaba with the members of his family and the notables. The chief Cadi of Mecca gave a proclamation to Sheikh Abdul Malik el-Khatib to read to the crowds assembled. All took the oath of allegiance, including the sherifs, officials, notables and others. Orders have been given to the post and telegraph departments to lay telephone wires between Mecca and Jidda. The fee for communication between the towns has been reduced to two and a half piastres for every three minutes (12 cents), which is also the telegraph fee for every ten words. There are rumors of a wireless telegraph, and a Chamber of Commerce has been created at the port of Jidda. Best of all, the new government has decided to create schools in Mecca and other towns for free education.

Another sign of the times, noted by Dr. S. M. Zwemer in a recent letter, is the new interest in the education and uplift of womanhood. In spite of the war the Arabic reform paper, *as-Sufur*, devoted to the removal of the veil, polygamy and divorce in Islam, makes its regular appearance. Efforts of this sort, although destructive rather than constructive, will help to elevate the home life of Egypt. The Young Women's Christian Association is proposing to publish a magazine for the girls and women of Egypt. Leaders of thought in Egypt are to contribute articles, some of which will be in Arabic, some in English, some in French and one, at least, will be in two languages. It is proposed to include articles on history, biography, current events, women's sphere in the home and work in the world, the education and training of the child, with information on social, moral and religious matters, while considerable space will be given to dress, art, needlework, music, cookery, etc.

Dr. Zwemer considers this one of the most strategic and living proposals of advance effort amid all the diverse and manifold plans of missionary work. Dr. Nimr, editor of the leading Arabic daily in Cairo, writes: "Such a magazine as is proposed, if it succeeds in finding its way to the schools and homes of the daughters of the Near East, will be a help to them to guard against the effects of the environment as it is, and continue their onward progress in life."

## NEW OPPORTUNITIES IN RUSSIA

**R**USSIAN envoys have received a cordial welcome in America and the American envoys have been given an equally hearty reception in Russia. The two largest democracies, the oldest and the youngest are thus drawing together. More than this, the ideals and purposes of the two great nations of the two hemispheres are being tuned into harmony—ideals for justice, liberty, love and peace. The

spy system is abolished, Jews are emancipated, religious liberty is actually experienced by the people so long in bondage to a political, autocratic and unenlightened Church. "Sectarians" are no longer under the ban. Exiles for conscience sake have been recalled. Pastor William Fetler, now in America, hopes before long to return to Petrograd. It is not now a crime for an evangelical minister to persuade a member of the "Orthodox Church" to join another church. Pastor Fetler's brother, who was exiled to Siberia, has returned home and in Petrograd has conducted evangelistic open air meetings in the Nevsky Prospect, at which men were converted. All this was done without opposition of priests or police. Converts may now be baptized without special permission. A correspondent in Petrograd writes: "Glory be to God, Russia is now a free country. The chains of bondage are broken. The door for God's work is wide open. Three Sundays have been given us for meetings free of charge in the City Hall. There is much need of prayer." A new era has indeed dawned for Russia.

What will the evangelical Christian church do to enter the newly opened door among 182,000,000 people? The American Methodist Church already has a mission in Petrograd. The Disciples are considering entering the field. Pastor Fetler, who represents the Baptists, has launched (June 27) the "Russian Missionary and Educational Society" as an interdenominational mission with branches in Petrograd, Moscow, Riga and elsewhere. The plan includes an educational center for the training of Russian Evangelists, a Bible and Tract Society and several gospel halls. The foundations of the Society have already been laid in America, and Rev. Courtland Myers, D.D., pastor of Tremont Temple, Boston, has accepted the presidency. The work has many friends in America and has been richly blessed in Russia. The Petrograd mission has a valuable property—the "Dom Evangelica;" the Moscow work has been successful and the Riga work has been using a Russian Orthodox Church, which was renamed the "Dom Golgotha."\*

The enemies of Russia are still working for the downfall of the young democracy by means of secret agents, misleading literature and the distribution of vodka among soldiers and prisoners. It behooves friends of Russia and of Jesus Christ to offer salvation to the great Slavic people by Christian missionaries, evangelical literature and the free distribution of the Water of Life. There is even more reason than formerly to believe that the Gospel work for Russian prisoners in Germany will have a far-reaching effect. Thousands will return home with minds filled with Gospel truth, to live it, to preach it, and to found churches dedicated to the living Christ. The Russian people are intensely religious. Russia is a fertile field for evangelical work. A regenerated Russia would mean a great regenerating force for Europe and for Asia.

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\* Pastor Fetler is seeking to raise \$9,000 to save this valuable property from a mortgage foreclosure, and the work from disintegration.—EDITOR.



## WORK FOR THE SOLDIER IN EUROPE

THE "Church Army" has been at work for the British troops in France along the lines made familiar by the Young Men's Christian Association. In appealing for one hundred marquees to be set up at points in France recently captured by British forces, the following statement is made in the *Life of Faith*:

"The Church Army, from the very beginning of the war, has laid great stress on the spiritual aspect of its war work. It has not been content with providing ample facilities for recreation and writing; it has steadily pushed on with its noble spiritual campaign, and has thought its work incomplete unless men were won for Christ. The object, therefore, of the hundred marquees is to capture the conquered territory for Christ. Having won the land for freedom, the Church Army desires to claim the men who won it for God.

"We can hardly realize what it means to come back from the trenches, nor can we fully realize how receptive are the men to the wonderful words of life. They have looked death in the face; they have felt, in a strange manner, the powers of the world to come; they have come in contact with the unseen and the eternal. And, amid the strange reactions of the hour, they are prepared to listen to the message of peace as never before in their experience."

Bishop Brent, who has been in France and England, expresses the belief that the war, in the main, has made for constructive belief, but there is no clear evidence of regeneration. In France he found evidence of a quickened interest in religion and in some places the churches crowded with worshipers. In England and in the British army he reports: "Large numbers of men—men of culture, character, position, and wealth—who prior to the war were drifting along without any serious aim, have found their souls in the war." He does not say that they have found Christ. From Italy we receive the report that the Waldenses are witnessing a good confession among their fellow soldiers. Some are inducing their companions to read the New Testament. An officer, not long ago admitted to church fellowship, has managed that all oaths and foul language have been banished from the mess table, and has seized every opportunity for making known the peace which he has found in Christ. It is the individual testimony and daily life of Christian soldiers that has greater effect than the religious services.

## A UNION MOVEMENT AMONG LUTHERANS

IT is four hundred years since Martin Luther nailed his ninety-five theses on the door of Castle Church in Wittenburg. Today there are one hundred and eighty million people who believe in the main contentions of the Reformation. Of these some twenty millions are Lutherans, but they include numerous divisions. Even in North America

there are about two million Lutherans allied in the General Synod, the United Synod, the Norwegian Lutherans, the Swedish Lutherans and other bodies. Verily it is a much divided church.

Some steps were taken at the convention of the General Synod, which met in Chicago in June, looking toward an organic union with the General Council and the United Synod of the South. It would be a great gain in efficiency and in co-operation if many of the Lutheran bodies in North America would so unite and organize for aggressive missionary and educational work at home and abroad. What could more fittingly mark the four hundredth Anniversary of the Reformation?

Great interest marked the meeting of the General Synod at which this action was considered. Delegates were present from the General Council and from the United Synod, and the chairmen sat with the president of the General Synod during the discussion. The vote in favor of union was unanimous. The entire body rose as if moved by one Spirit with a desire to put an end to division. It still remains for the other two bodies to take action. If this is favorable, as seems probable, then the district synods of all three bodies will act. There is good reason to hope that there will soon be a great United Lutheran Church in North America, made up of a million communicant members.

### ADVANCE IN JEWISH MISSIONS

**S**TEPS taken at the recent conference of the American Hebrew Christian Alliance (described on another page) show a marked advance in the whole spirit and plan of campaign for the evangelization of the Jews. At this third annual conference there were representatives from practically all the evangelical Jewish Missions. The delegates were for the most part Hebrew Christians, but many Gentiles were also present. In the past, the lack of harmony among Jewish Christian workers has been a great hindrance, but at Pittsburgh the spirit of unity was wonderfully manifest.

Progress was made in the establishment of the "Hebrew Christian Witness," a fellowship of believing Jews, for the purpose of promoting Christianity among their fellow Hebrews. A special missionary was selected and the Hebrew Christian workers themselves subscribed at the conference \$2,000 toward his support. It is expected that an additional \$1,000 will enable them to support a second worker. These gifts mean real sacrifice and a devotion to the cause of Christ. This evangelist will travel among Hebrew Christian missions for the purpose of promoting harmony and real co-operation. A Gentile Christian committee has also been selected to co-operate with the conference and the Hebrew Christian Witness to appoint an auditor of accounts and to act as a Board of Reference. A Hebrew Christian quarterly is published to represent this united work of those who have so long been divided. There is Christian statesmanship in the program proposed.



# EDITORIAL COMMENT



## THE WAR AND THE CHILDREN

**L**IFE itself is the greatest of all schools and the world we live in teaches children more than all their other teachers. What is it teaching the children of today in and out of Christendom? An Associated Press Correspondent writes of the effects of the war on the children of Northern France:

“The French children found in the villages of Northern France evacuated by the Germans under the pressure of the British and French offensives present a picture of the savagery of modern warfare as characteristic as the Somme forest, shattered and broken by months of shellfire. Many of these children are orphans, without home or relatives. Many have been grievously wounded. Most of them suffer from a peculiar species of shell shock which afflicts them generally with a sort of tremor not unlike St. Vitus’s dance. They have had life and death, horrors human and inhuman, revealed to them in guises so terrible that they will never be quite normal again. All are underfed and frail from confinement in cellars. Cut off suddenly from relatives and friends perhaps two years ago, they have continued to live within a few hundred yards of the front lines, listening always to the thud of shells and the crash of explosives, until their idea of heaven is ‘a place that is very quiet.’”

In the great areas of the war children have been the victims and the witnesses. Their ideals of life’s values, their sense of human relations, their conceptions of character and of influence will have taken shape from what they saw and experienced of war. And outside of these areas the war is fashioning the thoughts of the children who are to control the world in the coming generation. They are saying farewell to fathers or to mothers who will not come back. They are hearing constant talk of conflict, of treachery, of spies, of deeds and agencies of destruction. Far away in distant lands, as yet remote from the struggle, they are hearing confused and perplexed talk about it and of which they understand not much, but this at least—that if men love one another it is not with the love that is stronger than death. The children of the world are undergoing an education in a school where they learn that the world is not yet ready for the Kingdom of Peace.

But the lessons of the ideal are glorious lessons, too. These children ought not to grow up mean and selfish. They see their fathers and their brothers going out, not for money or for pleasure but for duty and truth. They feel the thrill of the great loyalties to honor and righteousness and God. They see that all things are to be held as nothing that stand in the way of a man’s service of his nation and the nation’s service of humanity. Ease and softness, they are shown, are things to be laughed at, and hardship not so much to be endured as welcomed with joyful derision. It ought to be far easier to get missionaries from the next generation.

## MOBILIZING THE CHURCHES

SEVERAL of the denominational bodies have taken steps to organize their forces for moral and spiritual service in connection with the war. The battles for purity and Christian character will be more intense and constant in the training camps and trenches than are the fierce struggles on the battle fronts of Europe and Asia. And defeat in the former conflicts will bring worse consequences.

The churches must be mobilized for prayer, for personal work among the soldiers and sailors and for the distribution of Bibles and other Christian literature. Other organizations are planning to care for the social and physical needs of our fighting forces. The churches must care for their spiritual needs.

At the recent general assembly in Dallas, the Presbyterian Church (North) appointed a representative commission of one hundred ministers and laymen to unite all of the five million Presbyterians in this work for the spiritual welfare of our fighting forces in America and Europe. Rev. John F. Carson, D.D., of Brooklyn, is the chairman. The commission proposes to call the Church to a clearer consciousness of God, a deeper devotion to Christ, a more whole-hearted loyalty to the national welfare and a more consecrated and sacrificial enlistment in the service of men. The Methodist Episcopal and other denominations are also looking toward a spiritual harvest in the present crisis.

Many individual churches and other organizations are fully awake to their opportunities and responsibilities. Not only are they centers for nurses, Red Cross, registration, relief work, Boy Scouts, and Home Defense, but they are holding special prayer meetings for men at the front, are posting the names of their enlisted men, are supplying them with Testaments, sending letters, church calendars and other remembrances to keep absent ones in touch with the home church. Some churches are keeping open house for soldiers and sailors, are also active in the campaign for national prohibition and are soliciting funds to help in the various forms of Christian work for soldiers. One of the best forms of personal service within reach of camps and points where guards are stationed is the welcoming of soldiers and men of the navy to Christian homes, where they come under the refining influences of wholesome recreation when off duty.

The ability of Americans to learn the lessons God would teach us in this war, their manifestations of truly Christian character, and their readiness to take advantage of the opportunities for truly Christlike service, will determine the future position and power of the Church and the nation. This is a time to quicken consciences, not to deaden them; a time to extend Christian work at home and abroad, not to shorten our lines; a time for greater sacrifices for the work of Christ and not for curtailing benevolences because of increased expenses and the multiplied demands due to the war.

## SAFEGUARDING SOLDIERS' MORALS

THE sentiment and conditions connected with life in the army and the navy have changed remarkably in the last twenty-five years.

An army chaplain describes the swearing, drinking, card-playing-chaplain who was formerly too often placed in charge of the religious services and spiritual work among soldiers. Today, the political, social, military and religious forces are working together to safeguard from moral destruction those defending the country by land and sea. There was a strong fight against giving up the sailor's grog, the soldier's canteen and the intoxicants of the officer's mess, but few honest patriots can be found today who will not acknowledge that the new regime is better.

The War Department is vigorously seeking to eliminate the low dives, saloons and houses of ill fame in the zones surrounding the training camps of the army. Notorious resorts at El Paso and San Antonio have been closed and a letter was sent to mayors, chiefs of police and chairmen of state committees of defense, enclosing the new Congressional law against such evils and saying that where these laws are not obeyed training camps will be removed from the section.

This order of the War Department covers the mobilization camps, officers' training camps, army camps, and since June 9th to naval camps like those at Philadelphia and Brooklyn. The army bill provides in substance as follows:

The President has power to make regulation governing the prohibition of alcoholic liquors in and near military camps, except that liquors are absolutely prohibited within all camps, forts and officers' or enlisted men's clubs. It is unlawful to sell intoxicating liquors, including beer, ale or wine, to any officer or member of the military forces while in uniform except for medicinal purposes. The Secretary of War is empowered and directed to do everything necessary to suppress and prevent the keeping or setting up of houses of ill fame within such distance from military camps, etc., as he may deem advisable, and severe penalties are provided for those who violate these restrictions.

A Commission on Training Camp Activities, appointed to advise on these matters, includes Raymond B. Fosdick, chairman, John R. Mott, and Major Palmer E. Pierce.

Mr. Fosdick outlines the Commission's aims as follows:

"Our first function is aimed, of course, to do away with the evils that have been too often associated with army life, not only in America, but in Europe. Our boys are to be drafted into service. We cannot afford to draft them into a demoralizing environment. The responsibility of the Government is doubly obvious in view of the measure of conscription. A man might volunteer for service and run his chance with vicious surroundings. When conscription comes into play, however, the Government itself must assume the responsibility for eliminating these evils. . . .

"On the positive side of our program is the necessity of competing with 'demoralizing influences,' such as the saloon and the vice-resort. This function of

our work divides itself naturally into several lines. Within the camp, activities of the Y. M. C. A., an organization now officially recognized by an executive order of the President as Commander-in-Chief of the Armies, form an important part in the recreational program.

"In some communities, for example, outside the camps, there will be 'canteens' for the soldiers run by women's organizations, where food and tobacco can be obtained at cost prices, and where an opportunity will be afforded for meeting and talking with women. In Toronto the 'Take the Soldier Home for Dinner Movement' was organized, and through this agency a number of men found homes which they could visit whenever they were on leave in the city. Work of this kind can be multiplied almost indefinitely. There must be plenty of recreation to absorb the surplus energies of the soldiers in their hours of relaxation."

## NATIVE RACES AFTER THE WAR

ONE of the most important questions resulting from the war will be the relation of natives in conquered territory to their conquerors. Will German territory in Africa and the Pacific be held by the Allies or returned to Germany? What will be the fate of Turkey and Persia? These questions involve the destiny of thirty millions of men and women. Are they to be considered or will they be bartered like so many sheep?

Rev. John H. Harris, of the Anti-Slavery and Aborigines Protection Society, makes the very practical suggestion that the belligerents include in their treaty of peace the agreement that, within one year after the declaration of peace, an international Congress be called to consider the condition of native subject races and to amend the laws.

The subjects to be considered by such a congress would include:

1. The liquor and opium traffic.
2. Slavery contract and enforced labor.
3. Intertribal strife and traffic in firearms.
4. Native ownership and development of land.
5. Commercial treaties and development of natural resources.
6. Educational and governmental problems.
7. Social, industrial and physical betterment of natives.

In many places it will be better to bar white traders from restricted areas, and to adopt a definite program for educational, industrial and social improvement. Slave trading still exists in some parts of the world, and contract labor is virtually slavery. Strong drink, firearms, sexual irregularities and disease are decimating native races and prevent physical, moral and spiritual progress. The path to reform is the study of causes and cures for depopulation and degeneration by comparing the experience of various colonizing nations.

The problem of subject or child races is worthy of an international congress. The varied experience of Germany, Great Britain, America, Holland and France offers a great opportunity for an interchange of ideas and a united program for the betterment of primitive peoples. The Christian missionary interests should be strongly represented in such a congress.



THE GREAT WATER GATE OF PEKING

To the right is the Chien-mien gate, the entrance to the avenue leading to the "Forbidden City"

## Some Relics of Old China

### The Chinese City Walls and Some Stories They Tell

BY REV. CHARLES E. SCOTT, TSINGTAU, SHANTUNG, CHINA.

Missionary of the Presbyterian Board of Foreign Missions

*The 1,700 walled cities of China are closely linked with the past; they are also a challenge to the Church of Christ. Mr. Scott lives in one of them and knows whereof he speaks*

THE walls that enclose the cities of China—a vast number of which have not yet been entered by the heralds of Christ—remind us of its hoary civilization. The more one considers them, the more he is filled with wonder at the panorama of history they unroll.

It is well to remember that when Moses led the Israelites through the Wilderness, Chinese laws and literature and Chinese religious knowledge excelled that of Egypt; that, a hundred years before King David sang his psalms, the Emperor Wang Wung composed classics of austere morality which are to-day committed to memory by every advanced scholar in China; that, while Homer was composing and singing the Iliad, China's blind minstrels were celebrating her ancient heroes whose tombs had already been with them through nearly thirteen centuries. China's literature was already fully developed before

England was invaded by the Normans; the Chinese invented firearms as early as the reign of the first Edward, and the art of printing was in use in China 500 years before Caxton was born. The Chinese made paper A.D. 150, and gunpowder about the commencement of the Christian era. A thousand years ago the forbears of John Chinaman sold elegant silks to the Romans and dressed themselves in exquisite fabrics when the inhabitants of the British Isles wore coats of blue paint and fished from willow woven canoes.

The civilization of which these things speak was worked out by the Chinese inside the walls of their cities. Beaten by the storms of ages, these walls are still standing, and they are to-day symbols and reminders of this ancient glory. Few other objects in this age-long land of seclusion are more calculated to suggest China's substantiality, her pride and antiquity, her achievements, her self-sufficiency, her exclusiveness.

Babylon's walls were one of the Seven Wonders of the ancient world, and to-day the traveler may get some idea of their magnitude and extent by a walk around Nanking on top of the twenty-three miles of brick and earth and stone that enclose that ancient southern capital. One may get some conception of vast spaces and of multitudes of men hived therein from the walls of Peking, massive and forbidding. From here one may gaze upon the teeming life of the northern capital and watch the human tides as they surge through the great, dark portals piercing these ramparts of gray stone.

Dr. Ernst Faber, the German sinologue, has said: "Rebellions in China have occurred on a large scale over fifty times in about 2,000 years, and local rebellions over some province are almost yearly events—numberless. It is impossible to calculate how many hundreds of millions of human lives have been sacrificed during these rebellions." In every instance city walls have played a preponderating part. Even so late as 1900 a handful of determined foreigners, commanding a stretch of the Peking Wall, withstood, in one of the most memorable sieges of history, a horde of wolfish besiegers. Again, during the Revolution of 1911 and the Rebellion of 1913, the walls of Shanghai and of Nanking and of Wuchang suggested, in horrible red, how a few daring men behind them could work havoc in the ranks of a large and well-equipped army of attackers.

Sitting like a queen—proud, exclusive, self-centered, defiant—in the midst of a great plain, stands many a city, calculated to pique the curiosity, particularly because of the encompassing walls that hide the life within. They intimate mysteries that the human spirit fain would unravel. To the uninitiated they are something tantalizing, altogether baffling.



But as the name of the notorious isthmian city of Greece came to be made into a verb, signifying bestiality enthroned, the acme of every sort of wickedness—"to Corinthianize"—so it has even been that the cities of the heathen world, including those of Asia "east of Suez," have been centers of every evil. And China has been and is no exception. To walk on any city wall or to pass through any city gate makes the heart sick for pity—if the gazer have understanding to divine the meaning of what his eyes behold.

There are thousands upon thousands of the smaller, second-class walled cities—county seats and big market towns. Often the latter are larger in area and with more impressive walls than the administrative centers. But the walls of any county seat would be typical of all.

The wall is some fifty or more feet high, twelve to twenty feet broad at the top, the inner and outer surfaces and level top faced with brick or stone. At the outer edge and extended on above is a parapet, pierced every few feet with portholes for archers and other defenders.

Outside the wall and extending all around it is a deep, wide moat, the soil that was dug away to make it being piled between the brick or stone facings of the wall. Through that moat, filled with water, once struggled foemen armed with sword and spear and lance and battle-ax, while from above the defenders rained down stones and darts and arrows. Now, in many cases, this moat is a humble onion-bed or wheat field or truck garden. Often it is dump ground or shoestring pond, covered with green scum, stagnant, odoriferous with indescribable filth, a fertile breeder of mosquitoes and culture laboratory of serious epidemics.

The conventional thing is to have the walls pierced by gates on the north, south, east and west. At each of these entrances a simple but ingenious engineering plan was adopted. Each one was fronted by an outer gate and connected by walls, thus forming a more or less regular rectangular court outside the real gate. Upon the four walls, joining the outer and inner gates, many defenders could easily and quickly assemble from all points and pour a deadly concentrated hail of missiles upon invaders, who, when inside the outer gate, not only have not gotten into the city, but are caught like rats in a trap.

Each one of these massive entrance gates is usually crowned with a huge tower, a guardian of the wall—citadel or temple, or both. In these towers I have frequently found ancient, dismantled cannon, cast by the Jesuits and having their seal, reminding of the days of their astonishing domination of the Chinese court.

One does not need to walk far on one of these walls or through their gates to realize that Chinese superstition is omnipresent, inhabiting the air no less than the ground; for along it are many temples dedicated to and presided over by a whole pantheon of tutelary deities—powers that grip the people in a terrible vise, powers of darkness that wring the blood out of them, leaving them broken and spent.

One may profitably pause and look about at the realistic proofs of China's pristine material powers, as evidenced in these walls.

It is amazing to think of the money, the material, the time and the men expended in the century-long efforts to fortify against the inhumanity of unregenerate man in his incurable tendency to assault and grind down without cause the helpless and innocent. To realize what this has meant in China, one needs to think of how cheap life is in this land, what workers the Chinese are, and what huge undertakings they have carried out in order to defend themselves even so inadequately. All this is manifested in the concrete—in one engineering feat—by the Great Wall, erected for the same purpose as all the others: to keep out enemies. Built 220 years before Christ was born in Bethlehem, it contains material enough to make a wall five feet high encircling the globe. General Grant said it was the most impressive work of man that he had seen in the whole world. The emperor who set whole provinces to work on the construction of the Great Wall was actuated by fear of the Tartar bands that came from the North, looting and killing. The work of building the wall was continued for 1,700 years. For ten centuries the North sought in vain to burst through the barriers built by the Chinese. When isolated bands evaded the sentries, signal fires were started on every mountain peak, and Chinese armies advanced, putting the daring marauders to a horrible death.

But walls are no longer a powerful protection, as was proved when a German captain with a company of troops was sent from Tsingtau to a nearby city to come to an understanding with the Chinese official there. Halting his men outside the city walls, he attempted to send messengers to the magistrate, asking him to come out and talk it over. The magistrate refused, excusing his declination on the ground that it was market day, the city was full of anti-foreign strangers, and the presence of Germans in the city would be dangerous to the Germans! The great spiked iron gates were quickly closed and the "ambassage" was shut out. A party of Germans forthwith, to the amazement and fright of the citizens, scaled the wall, though its top is more than fifty feet above the moat. Another squad blew up the gate. In the meantime the magistrate fled in terror to the inner precincts of his yamen, disguised himself, and got his runners to rig out a fake magistrate in his official robes. But the soldiers had brought a Chinese guide and interpreter who knew the real magistrate. Cringing and protesting, he was pulled out and was dragged through his own city streets, jammed with country folk. The escort, with rifles ready, pushed swiftly right through the dense mass of people, and went out of the ruined gate that they had so contemptuously blown up in the face of their enemies. The troopers, in grim horse-play, dragged the magistrate through the stream that flowed outside the city wall, and flung him at the feet of their leader.

When he had promised what was wanted he was allowed to slink

away toward the city, his people filling the walls and anxiously watching the comedy, his tragedy of pride and loss of face. Before them all he capered back through the stream, scarcely believing that he would not soon be hauled back. In the meantime his runners had arrived on the city side of the bank, and there deferentially awaited him with his official sedan chair and umbrellas. Clad like a beggar, but riding in state, he disappeared from the sight of his laughing visitors—hailed with joy as a conqueror returned from the jaws of death!



ONE OF THE GRIM PORTALS OF CHINA NOW WIDE OPEN TO THE MISSIONARY

Over one of the big gates, the inner one whose wall forms one of the sides of the "rat trap" for invaders, is a Taoist temple, run by cunning, frowzy, libidinous priests. They make their living out of a theatre—the Chinese equivalent of the Western variety show—which they have there going all the while. As they are immediately over a busy thoroughfare, with steps leading directly up to them, they have plenty of visitors and take in much money. Fortunately for their prosperity, they have selected a particularly good spot. Being on the inner gate wall, which is purposely set not exactly in front of the outer, and its wall surface is likewise not parallel with the outer, they are sure that maliciously disposed demons can not approach the city from that direction. For, strange to say, though of supernatural power, they can move only in straight lines, and a twist or turn in a city street at its head bars all ingress to these tormenting spirits.

Over another gate of the wall is the Temple to the Fox. The

creature is to the Chinese of this section analogous to what the werewolf was once to Teutonic ancestors. Diabolical cunning, even more than uncanniness, characterizes it. As the potent agent of the devil, its special province is the tempting, seduction, and enslavement of women, coming to them in their hours of pain and weakness and mortal illness, and causing them to sell themselves, body and soul, to the devil as the price of relief and of ultimate restoration to health; when recovered by his power to become, as witches, his obedient, enthusiastic, indefatigable henchwomen. The Chinese claim that there are such women, creatures and victims of the Fox, in every village and city.

Inside the Fox Temple is a miniature temple to the Rat. Both are especially efficacious. A large poster on the wall reads—no official has yet ordered it down: "A prayer to the Rat uttered in this temple is sure to be answered." Such especial efficacy has to be paid for, and the prayers bought here are relatively expensive. Nevertheless the place is much frequented—to the consequent fattening of the priests.

Walls and gates in every land are, consciously or unconsciously, an advertising medium of what the people are. In Christian America they speak to the public of energy, thrift, brain power applied to the amassing of wealth and to the ministering to the needs of the public. In China, on the other hand, walls and gates have long spoken a different language—that of seclusion and self-sufficiency, shutting out everything non-Chinese.

For centuries these massive walls of China's cities have in silence looked down upon the multiplied sorrows of her children—flood and famine, drought and plague, rebellion and massacre, idolatry and witchcraft, ignorance and superstition, deceit and fear, squalor and vice—all grinding the face of the poor in a woe that is beyond words. For centuries the people, seeking soul-rest and finding none, have surged through these frowning portals—their own religions pitiless and impotent to answer them. For centuries these hoary walls have forbidden entrance to the "Western Barbarians," while containing within themselves no comfort for bruised hearts; they knew only barter and the baser passions unleashed.

To-day these ancient barriers have in a new sense become helpless to help the people. They are as unable to keep out the modern spirit, the sordid aggression, and new sins of "Western Christian" nations, as was King Canute to stay the tide increeping; so that their indwellers stand to-day powerless before these subtly pervasive things—helpless as are their walls to resist the onslaughts of modern guns and soldiery. Foreign aggrandizement and foreign trade in poisoned stuff—"opium loaded" cigarettes, morphia, liquors, and all their cursed ilk, together with huge quantities of second-class war material at first-class prices—these have already stalked inside the gates, and are outrageously assuming the attitude that the people within were created and exist solely for their exploitation.

But, thank God! these same portals that have for ages stood against storm and siege, and that would, had they the power, shut out these modern undesirables, to-day invite the missionary. Their need calls to him to come and give their people beauty for ashes, the spirit of praise for the garment of heaviness, hope for hopelessness, and life for dry bones. Their indwellers are at sea; the old spiritual foundations are breaking up; and they turn in the direction that offers them succor and soul peace.

Now, for the first time in Chinese history, the portals of 1,700 of China's greatest walled cities—not to speak of the many smaller ones in each province, as well as of big market towns—invite the Gospel, so that they are become thresholds of opportunity, doorways of invitation, flung wide open and held open waiting for Christianity to enter and occupy.

Until very recently these gates were sealed in sullen pride and haughty resentment against "barbarian intrusion." Only a few months ago, Li Yuan Hung, then President of the Republic, asked John R. Mott to urge the Church to occupy these cities and to do it *at once*. For one hundred years the Church has made but little impression upon these strongholds of heathenism, but now they are ready to listen. Is the Church ready for this vast emprise?

The situation is urgent and perilous beyond comparison in the history of the Christian Church. The destinies of hundreds of millions, both of this generation and of those unborn—incalculably vast in number—hang in the balance. Verily, the gentry who dwell within these walls and pass out and in through these gates are now seeking the Gospel message. This is the Day of Opportunity of the Christian Church. Sixty years ago the Church had one unique chance—which it let slip—in the early days of the Tai Ping Rebellion, when the Reformers filled the streams with idols and asked for the knowledge of the Living God. And, for *bread*, the Church gave *a stone*—with the immediate result that the Manchu usurpers, one of the worst dynasties that ever misruled China, became the more firmly seated, and perhaps one hundred million people perished in the cataclysm. The country sank the deeper thereby into the woes of opium, idolatry, and grinding poverty, of squalor and misery and superstition, with all the accompanying hell-born brood of heathenism. Within sixty years history has twice laid on the palm of the Church the opportunity to take China for Christ, and if this one is neglected, God pity the Church!

Already there is a movement of reaction against progressivism and a fair field for all religions. It emanates from the cities, centers of power. It is rapidly taking shape in plans formed to run counter to "the foreign religion," and temples and idols are being restored. The King's business requireth haste. Whatever leverage we intend to exert for good upon the cities of China, we ought to bring to bear with power, and at once. To-day their younger leaders are plastic. Five years hence, it is believed, may be too late.

# Outlook for Religious Liberty for China

BY THE REV. ARTHUR H. SMITH, D.D., PEKING, CHINA

Author of "China in Convulsion," etc.

THE huge Chinese Republic can scarcely be described as a Ship of State, for it lacks many of the equipments of such a craft. Neither is it fair, as we used to do, to characterize it as merely a Junk of State, for much of its navigating apparatus is modern. At presents it resembles those "lorchas" of a century ago, which to a hull of European model added the rig of an ordinary Chinese coasting vessel. The difference is that the Republic has a Chinese hull, and above decks a more or less Occidental outfit. It is still, however, largely navigated on the ancient lines.

Early in March, 1912, the hastily constructed Provisional Constitution was adopted by the small group of progressive men then acting as a rudder for the whole Empire. The second general division of this document headed "Citizens" contained an article (V) as follows:

"Citizens of the Chinese Republic are all equal, and there shall be no racial, class, or religious distinctions."

The next article was composed of seven clauses defining the rights of citizens, such as freedom from arrest except by due process of law, immunity from search, rights of property, freedom of trade, of speech, of publication, of association, privacy of correspondence, liberty of residence and removal, and "*the freedom of religion.*"

During the early part of the presidency (or reign) of Yuan Shih-kai, after the Parliament had met, a committee of thirty from each house endeavored to complete a permanent Constitution. Their object was so to limit the powers of the President as to render him merely the agent of the Parliament. Such limitations President Yuan was not disposed to allow. The "Punitive Expedition" against the rule of Yuan organized in the summer of 1913, in which many members of Parliament were implicated was overcome by northern troops and gave the President a more or less valid excuse for dissolving Parliament in November. After the death of Yuan (June 6, 1916) there was a period of uncertainty. The Parliament of 1913 had been chosen for a three years' term which had already expired. To wait for the setting in motion of the clumsy machinery for the election of another Parliament would involve a delay of many months, imposing upon the unsettled minds of the Chinese people a strain which they could not have expected to bear. It was therefore by general consent agreed to overlook the irregularity and to assume that the former Parliament was lawful, the Yuan dictatorship being regarded as an unavoidable parenthesis in its functions. When the Parliament reassembled it moved with extreme deliberation, giving little

promise of any relief to the anxious people. Joint sessions of the upper house (Senate) and the lower body functioned as a Constitutional Convention which spent most of its time in hammering out a new document, largely after the model of the French constitution, making Parliament the center and the President secondary. This was recognized by impartial observers as not the right way to make a constitution. It was, however, recognized that the ideal of a constitution by a specially selected body of men was out of reach in China, and might be for a long time. In the meantime it was felt that the sooner a permanent constitution could be adopted the better for the country.\*

Under the lead of Mr. Ch'en Huan-chang (author of "The Economic Principles of Confucius") Confucianism was pushed to the front, a Confucian Society was formed, sacrifices to Confucius were celebrated at the temple of the Sage on the familiar lines of the Manchu Dynasty.

Headquarters for the "K'ung Chiao," or Confucian Society were opened in the west city of Peking.† Mr. Ch'en brought before Parliament a memorial urging the adoption of Confucianism as the state religion. It was very natural that a body of Chinese amateur parliamentarians, all of them with a Confucian background, should have been predisposed to assume that the teachings of Confucius *ought* to be the religion of China. Against this, however, there was a serious objection, namely that religious liberty had been already granted in express terms by the Provisional Constitution. To take that liberty away after several years had elapsed would be sure to cause a great outcry difficult to silence. In fact, criticisms were already made by the adherents of the different religions, who were becoming more and more demonstrative. It was something unexampled in China that Roman Catholics, Protestants, members of the Holy Orthodox Greek communion, Mohammedans, Buddhists, and even Taoists were linked in an organization to protect their common rights, and were in cordial co-operation! It became evident even to the unreligious members of Parliament that here was a nidus of contention the significance of which they had not apprehended, and could not comprehend. The claim made by the Confucianists that there are eleven countries which have a state religion and that China should align herself with them, was immediately refuted by the Christians, who pointed out that no first class power such as China aims to be now has a real state religion, because it is too dangerous to the welfare of the country. Dr. Timothy Richard wrote to a paper published in English in Peking giving the statement made to him by Count Ito of Japan as to the considerations which moved him to change his mind, and

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\* The general conditions in China since the adoption of the republican form of government were explained by the writer of these lines in the *MISSIONARY REVIEW OF THE WORLD* for February, 1914.

† This term K'ung Chiao, which should properly mean the instruction of Confucius has now come to denote this Society, and in some places Confucians are writing of Christianity as the "Yeh Chiao"—from the first syllable of Yehsu—Jesus, a form of reference which Christians do not like.

to favor granting such liberty in that country, when its constitution was under consideration.\* This view presented by Count Ito to his collaborators in the framing of the constitution led even those most opposed to see its necessity, and the article was inserted. The experience of Japan was of great value to China, confronted with the same difficulties.

In the autumn of 1916 the Constitutional Convention of China approached this contentious topic. The Religious Liberty Society again bestirred itself to exert every ounce of influence available, by personal interviews with members of Parliament, by conversation with those who could gain access to such members, by public lectures and discussions, and by articles in the public press.

With that spirit of compromise so dear to the Chinese heart (and not unknown in other parts of the world) some of the prominent members of Parliament proposed that the article (XI) on religious liberty brought over from the Provisional Constitution should be allowed to stand, and that another proposed by the Confucianists (to be numbered XIX) should be inserted, declaring that the principles of Confucius should be the foundations of ethical teaching in China.

To this plan the Christian group was inflexibly opposed, for the obvious reason that it would not be difficult to make the second article entirely neutralize the earlier one. The unwieldy nature of the Constitutional Convention rendered any particular action highly uncertain, for the total number of the two legislative houses would make a collection of about eight hundred and of the six hundred members who might be present the three-fourths vote required (or four hundred and fifty affirmatives) would be difficult to secure for any disputed article.

The China Continuation Committee is an important organization developed more than four years ago along the lines of the Edinburgh Continuation Committee. It takes an active interest in whatever concerns the welfare of the Chinese Christian Church, but it was obviously inadvisable for such a body to become even indirectly involved in Chinese political affairs. The executive committee, however, sensing the importance of the crisis for the Church in China, in the autumn of 1916 voted to its able Chinese secretary, Pastor Ch'eng Ching-yi, a leave of absence for two months. This time he spent in Peking in strenuous work on behalf of the religious liberty article of the constitution, and with much apparent success. Mr. C. T. Wang, the distinguished Christian, vice-president of the Chinese Senate reported late in March that at least one hundred and fifty more votes were needed to make the article secure. Early in the month of May an incidental test vote showed that a safe majority of the Convention were in favor of article XI and in favor of dropping article XIX.

Another meeting of the Religious Liberty Society was summoned

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\* It is well known that a certain foreigner whom he met pointed out to the Count that internal strife must be the inevitable result of establishing one faith above another, putting all others under an implied ban.



to meet in Peking about the middle of May, the final outcome being still uncertain. It was at this crisis that a decision was to be made of the important question, whether China should follow up the step of breaking off relations with Germany by a declaration of war. The Military Governors (Tu-chüns) of the various provinces, who had hastened to Peking, were practically unanimous for war, while the people in general, especially the merchants in the south, wanted peace. The Premier (without due authority) had assured the Parliament that if China should join the Allies and embark upon war she would not only have a voice in deciding the terms of world peace, but that her claims for a fair hearing from the nations with whom she has treaties on the questions of increasing her tariff rates, the abolition of extra-territoriality and the postponement, diminution or remission of her onerous Boxer Indemnity would be cordially met. Parliament sat shivering on the brink, hesitating to take the fateful step, the consequences of which no mortal could foresee.

The Premier, Tuan Chi-jui, a prominent general under the Manchu dynasty and a military governor under the Republic, had earned great credit for opposing the imperial ambitions of Yuan Shih-kai. Tuan, who was both Premier and head of the War Department, was bent on a war declaration and used every effort to induce the Parliament to act. On an evil day the Parliament building was surrounded by a huge mob of professional coffin-bearers (lusty men), rowdies and soldiers in civilian attire who attacked the members of Parliament with the cards of their patrons thrust in the faces of members, but also with clubs and other weapons. Many members were beaten and several seriously injured, carriages were demolished, and the Parliament was imprisoned in its own building for twelve hours without food or rest. The responsibility of the Premier for this outrage has been stoutly denied, but he was the one responsible official who should and could have prevented it or stopped it. He did nothing, however, until late in the evening when word was brought to him that a Japanese subject had been injured (perhaps killed). Then he gave the proper orders and the riot was "off"!

The members of Parliament were not unnaturally furious at their treatment, and remained in an angry mood. The Christian delegates to the Liberty Society reached Peking about the middle of May and a strenuous campaign of publicity and education had been arranged for the week. To the surprise of the delegates a friendly member of the Parliament came to inform them that on the afternoon of that very day a vote had been taken passing the second reading of Article XI granting "liberty to honor Confucius, or to adopt any other belief not inconsistent with law." Article XIX was dropped altogether by a vote of 483 to 118.

This surprising result was attributed by Christian leaders in part to the intense bitterness felt by many toward the Premier (who was ten days later removed by presidential mandate). Mr. Ch'en Huan-chang and his party were extremely mortified and disgusted that there was

only the mention of the name of the Sage of China, but not of his "Religion" or Instruction.

The result seems at present to be all that could be desired and much more than had been expected. But the Chinese are constitutionally suspicious of one another. They act upon the principle of the adage: "Food to the mouth, Money to the hand"—that is, when one has a thing he has it—and not until then. In the united meetings of the Roman Catholics, Protestants, Buddhists, and Mohammedans, there was outward unity, but inner disagreement. Some of the few Buddhists were men of ability, but without initiative. The Mohammedans were mostly from in and near Peking, and had a leader of intelligence and push. During the months of the educational campaign while the Buddhists had sent out a few letters, telegrams, etc., the Roman Catholics had dispatched about a thousand, and the Protestants two thousand.

The Roman Catholics made an insistent proposal that they and the Protestants should unite their forces to form a Religious Political Party (its platform and its principles not being even suggested). This was at once resisted by the Protestants, and from this time on there was no further pretence of unity between them.

It is said that the members of Parliament who are "in politics for what they can get out of it" were amazed to behold representatives of the Christian churches coming to Peking from distant parts of China at their own expense (or that of their friends) on matters of no concern to their private interests, while Chinese members of Parliament, furnished with first-class tickets to Peking, not infrequently try to get themselves excused, and sometimes will not come at all. The politicians would be glad to absorb this energy of the Christians into their party service. Within the few months past Religious Liberty has taken a long step forward, and has gained a victory which we trust it is never to lose.

### China—New and Old

The Governor of Shantung has forbidden parents to bind the feet of their daughters in future. Any girls between the ages of 14 and 18, whose feet are already bound will be compelled to unbind them again, and parents will be severely punished if caught binding their daughter's feet in future.

Chinese ladies are coming to the fore as lecturers and organizers; a Mrs. Li, Mrs. Wan, and Mrs. Chang have just formed a "Three Virtue Society," which meets once a month at the Shanghai Y. M. C. A.; over 100 members are enrolled.

It is also interesting to notice Chinese ladies accompanying their husbands on the hills walking side by side and not in the rear as the old China is advancing.

An opium smuggler on his way from Tsingtau to Shanghai, with a quantity of opium hidden in some egg boxes, was found on the steamer by his fellow-passengers, and handed over to the customs authorities on his arrival at Shanghai.

# The Reformation and Modern Missions

BY JAMES I. GOOD, D.D., PHILADELPHIA, PA.

President of the Board of Foreign Missions of the Reformed Church in the U. S.

ONE of the results of that potent movement of the sixteenth century, called the Reformation, was its influence on Christian missions. The Reformation has generally been treated as a great polemical and theological movement, or even as political or economic. It is just beginning to be noticed that it was also a great missionary movement.\* The great Reformers were great missionaries. At home they labored with great zeal to evangelize the towns and countries in which they lived. Some were also foreign missionaries like William Farel, who went to French Switzerland, a Catholic country which was as ignorant of the Gospel as is Latin America today. The Reformers were missionaries working to bring souls to Christ, both by pen and by word of mouth.

The influence of the Reformation on modern missions was twofold: (1) it started them and (2) it voiced the principles on which they are based.

1. The Reformation began the great movement that has culminated in modern missions. Protestantism was hardly born before the missionary spirit was alive in her. Missions are inherent in the spirit of Protestantism, and even in its very first century, foreign missions began to appear. It is true they were not very prominent, but they were there. They did not become prominent immediately because the first necessity for Protestantism was to build itself up at home on a permanent basis. The severe and repeated assaults of Roman Catholicism, especially in the Counter-Reformation, made the permanency of Protestantism a difficult problem. But soon signs even of foreign missionary interest began to appear. This differed in different Reformers. Some taught missions to the non-Christians, others saw that their foreign missionary ideas were carried out in practice and either went or tried to go to non-Christian lands.

Martin Luther was one of the first class, and in his writings there began to appear the note of world-wide evangelization.† In his sermons on the Gospel he says: "But now when Christ comes, He sends His preachers into all the world and commands them to go straight forward and preach everywhere to all the heathen. . . . All the world does not mean one or two parts of it, but everywhere within it where

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\* For a fuller elaboration of the Reformation as a missionary movement see "Famous Reformers of the Reformed and Presbyterian Churches," by Rev. James I. Good—a mission study book.

† See an Article on "Luther and Missions" in the *Lutheran Church Review*, October, 1916.

people may dwell." But though Luther suggested preaching to the non-Christians, the Lutheran Church of Germany sent no foreign missionaries, until in the next century Von Welz nobly laid down his life for the heathen in South America.

Bucer, the reformer of Strasburg, a contemporary of Luther, also spoke about missions to the non-Christian world. He went farther and suggested a method of bringing it about. As early as 1538 he wrote that Christians "should not merely seek to get the lands and property of the heathen, but also to try to gain their souls," especially since the enlargement of Christianity in that day was only apparent and not real: because the newly discovered continent (America) and the islands had been discovered only to be cursed by the superstitions of Rome. His method is significant in two ways. He suggests (1) that foreign missions ought to be carried on by the civil rulers, whereas the modern method has been to have them carried on by the Church as a spiritual rather than a secular movement. And (2) missions have been carried on in a voluntary free-will method, but he suggests that it should be done by the law of the state. His suggestion was a beginning toward attacking the great problem of missions among the non-Christians.

Reformers of the second class not only wrote about missions but either wanted or tried to go themselves. Here a voice is heard from Zurich. The first Reformer who wanted to go as a foreign missionary was Prof. Bibliander, of Zurich. His name meant "bookman" and he was professor of Hebrew at Zurich—a successor to Zwingli in the Cathedral school there. His teaching of Hebrew made him interested in Arabic and so in the Mohammedans. His predecessor and teacher, Zwingli, had caught the universal vision even more fully than Luther. For in a day when all Christians, Catholics and Lutherans, made baptism the only way to salvation and consigned all unbaptized to hell or limbus, he declared in favor of the salvation even of the unbaptized. He hoped for a chance for such moral heathens as Socrates, Plato and Seneca. Zwingli lived long before his day and was the most modern among the Reformers. Bibliander from him caught this universal vision and decided in 1546 to go as a missionary to the Mohammedans. He wrote to a friend at Augsburg, Germany, asking for financial aid. Had there been a foreign missionary society in that day to help him he would have gone. As the way did not open for him to go, he wrote a book in 1548 and another in 1553, urging missions to the non-Christians.\*

What Bibliander was not able to do was inaugurated by the Reformed Church at Geneva, which sent out the first missionaries to the non-Christian world. The expedition was under the leadership of Admiral Villegagnon and aided by Admiral Coligny. Villegagnon, who professed to be a Protestant, in his letter to Calvin says that the avowed

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\* For more on Bibliander's life see Tract, "The Reformation and Missions," published by the Reformed Church Foreign Mission Board, Philadelphia.

object of his expedition was "the promotion of Christ's kingdom." They left France July 12, 1555, and arrived at Rio Janeiro, Brazil, on November 10, 1555. On an island in that beautiful harbor, Villegagnon founded a colony, and early the next year he wrote to Geneva for ministers. When his messenger arrived at Geneva, a solemn religious service in their honor was held in the cathedral there. As Lescarbot, whose history is one of the early sources, says: "For they saw the way open to establish their doctrine yonder and to cause the light of the Gospel to shine forth among those barbarous people, godless, lawless and without religion." The Church of Calvin appointed two ministers—Peter Richer and William Chartier—to go to the new world. With them went a number of Genevese led by Du Pont. Among these were several young men, who were sent out with the express purpose of laboring among the heathen. One of the latter, named De Lery, became later the historian of the expedition. These ministers and intended missionaries arrived at Rio Janeiro March 10, 1557. They went to the island on which Villegagnon had his colony. The first regular Protestant service, held in America, was held there on March 10, 1557, when the fifth Psalm was sung and Richer preached on the Psalm, "One thing have I desired of the Lord," etc. Du Pont at that service declared "that the reason why he and his fellow-travelers had risked the danger of the ocean was that they might found a Church, reformed according to God's Word." The ministers remained on the island, but the young men, who were prospective missionaries, went to the mainland to live among the natives so that they might gain their language and preach to them. Unfortunately Villegagnon began secretly to return to Romanism.\* Incited by a secret Catholic Cointat, he quarreled with the two ministers, insisting on the use of some Catholic rites, so that Mr. Chartier was sent back to France to get a decision of the French Church on these points, and Richer and the Genevese went over to the mainland, where they made known the Gospel to the natives. Though this mission was soon given up, yet it produced the first foreign missionaries of Protestantism and also the first martyrs for Protestant missions.†

The Lutherans also made an attempt at missions in the Reformation. The Lutheran Church of Sweden did some work among the Laplanders. Gundert in his work on Missions says that Gustavus Vasa in 1559 sent missionaries to the Lapps. But little, however, was done for them until the eighteenth century.

The Reformation not only made a beginning in foreign missions, but it also gave utterance to the Protestant principles of missions over

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\* A full account of this expedition is found in Baird's, "The Huguenot Emigration to America," Vol. I, in whose appendix are the letters of Richer and Villegagnon. See also Parkman's, "Pioneers of France in the New World," and Good's "History of the Reformed Church in the U. S."

† For a fuller account of them see MISSIONARY REVIEW OF THE WORLD, 1910, also the tract, "The Reformation and Foreign Missions."

those of the Roman Catholic faith. It has been these principles that have made modern missions such a wonderful success. Among these ideals that gave a new aim to missions and put into it a new spirit and vitality were:

(a) *The free use of the Bible.* Protestantism claimed that Christian teaching and the Bible must be presented to the people in the vernacular. When the writer, in 1900 visited the World's Exposition at Paris, he found a large building devoted to an exhibit of missions, which in France meant, of course, Roman Catholic missions. The most astonishing peculiarity about the exhibit was that in all the building not a Bible was to be found. There were plenty of monstrances, images, mass-books, rosaries, and embroidery for the altar, but not a Bible for distribution among the people. Such a thing could never have occurred in a Protestant exhibit of missions.

(b) The Reformation brought into missions the *pre-eminence of spirituality*. A second great difference between Roman and Protestant missions has been that the former have emphasized the outward rites while the latter emphasize the inward change of heart and life. Francis Xavier, all honor to him whose zeal led him to baptize thousands in India in a few months, did no heart-work among them. He knew no better way and had not time to do more. The scandal at Goa in India in the eighteenth century, where the Roman Catholics permitted their converts to wear the sacred thread of Brahminism after being baptized, reveals their reliance on mere rites. But Protestant Christian teachers went deeper and required personal experience. They did their work more thoroughly, and therefore more permanently.

(c) The Reformation brought a *new ethical aim* into missions—a higher ideal. The difference between Roman Catholic and Protestant ethics is well known. The ethics of the papacy always allow room for policy, while those of Protestantism rested on principle and not policy. Roman Catholicism is too often a religion of compromises. It gives the Sabbath both to God and to the world—the first few hours to God and the rest to the world. Protestant teaching, especially under the high ethics of Calvin, required firm principles in the hearts of the converts in non-Christian lands. As a result there has been less backsliding in the mission fields among Protestants than among Roman Catholics.

(d) The Reformation introduced the *activity of the laity* into foreign missions. The Roman Church is the church of the priests, the Protestant Church is the church of the believing congregation, and in its doctrine of the "priesthood of all believers" embodies the germ of lay-activity in missions. This was shown in that early Brazil mission when those young men of Geneva did not wait until they had been ordained before they began to teach Christ to the natives. They were the germ of the modern "Laymen's Missionary Movement." World-wide missions of today are the unfolding of the Reformation principles.

## Some Opinions of Martin Luther

DAVID JAYNE HILL says: "What I personally admire in Martin Luther is the courage with which he visited upon the transforming power of vital faith in the individual soul. His greatest usefulness, as I esteem it, was not in his revolt against a church which, after all, had redeemed Europe from barbarism, but in his affirmation that religion does not consist in organization or even in formulas of faith, but in a sense of direct relationship between the soul and its Creator, whereby a man becomes a personal instrument in executing the divine will."

SENATOR OWEN says: "The Reformation was of great service in overthrowing some of the errors into which human frailty had led the great organization of the Church. Wherever the power of the many is concentrated in the hands of the few, it tends to dangerous centralization and tends toward magnifying the power of the few sometimes unmindful of the many. Both in Church and State the unrestrained power leads to error, and the body of wisdom will be found in the body of the people. The majority rule is best for Church and State, and this is now becoming the accepted doctrine of the world."

RUSH RHEES, President University of Rochester, says: "America is peculiarly indebted to the Reformation, for that was the great crisis in the emancipation of the human spirit from the control of human authority. America needs today a fresh infusion of the temper of the Reformation, for that enfranchisement of the human spirit was accomplished through a clear and controlling recognition of God's presence and of his authority speaking through the conscience. It is well for us on the occasion of the Reformation Quadricentenary to recall both the emancipation and the obedience which characterized that great movement in modern history."

CHARLES H. SPURGEON said: "The best commemoration which I can make of this man, Martin Luther, is to preach the doctrine which he held so dear."

FRANK L. BROWN, Secretary of the World Sunday School Association, says: "The Christian statesmanship, which brings under organized instruction to the children and youth of the world, has already pre-empted the future. The Reformation insisted on the value of childhood. Its leaders seized this as the strategic foundation upon which the church of the future must be built. This idea, incorporated in catechetical instruction in the Sunday-school four hundred years ago, has been caught up and amplified until we have today the Sunday-school as the most tremendous movement of the age, with its 31,000,000 members the world over, and over 300,000 Sunday-schools and 3,000,000 Sunday-school officers and teachers, and the unfettered Bible as the binding factor."

DR. G. KAWERAU, dean of Reformation scholars, writes: "The churchly reformation became thus also a reformation of home life. It founded the evangelical pastor's home from which since at all times streams of blessings have poured out over our whole civilization. It reconquered for woman her appropriate honor and respect. It purified, uplifted and freed the inner relation between man and wife."



ONE EVIDENCE OF SUCCESSFUL WORK AMONG ITALIANS IN AMERICA  
A Protestant Italian congregation in Rochester, New York



# How to Reach Italians in America

Shall They Be Segregated, "Missioned," Neglected or Welcomed?

BY REV. FREDERICK H. WRIGHT, D.D.

Late Superintendent of the Italian Mission of the Methodist Episcopal Church in the United States

**I**TALY, "the Mother of Civilization," up to the opening of the European struggle, had furnished America with thousands of her citizens, who with their good blood—mixed with the most virile races of Europe, Roman, Latin, Greek, Norman, Spanish, French, Teutonic, and even the blood of Abraham, through the Saracen strain—are now making a deep impression on our civilization.

It is essential that something be done for this people, because they will inevitably become an important factor in our national life. That very little has been accomplished so far, comparatively speaking, is due to certain conditions which have obtained, in part explainable, but in part inexcusable. There are over three million Italians in this country, and the work of evangelization, although thirty or more years old, has only touched the outer fringe of the problem.

Until the Great War in Europe began, the rush of immigration was so strong as to completely overwhelm us. We could not keep up with the tide. Accordingly, the process of assimilation was slow and superficial. Now, we have a little breathing space, and can get our bearings adjusted in preparation for the rush which will come at the close of the war, unless the legislation of last Congress concerning the literacy test seriously interferes.

The attitude of the average American Christian has not been friendly and helpful toward the Italian immigrants. As a nation we have welcomed the brain and brawn of other lands, and have proved the sincerity of our welcome by the methods we have initiated to introduce them to American life and customs. It has been a splendid indication of the attitude of the American citizen, but the American Christian has not accorded them such a welcome to their churches. They have been perfectly willing to furnish spasmodically, or even systematically, the means for carrying on some obscure mission in some old store—possibly an ex-saloon—and in many instances they have provided them with pretty church buildings—but it has always been with the idea either that the Italian should be treated as the "down and outs" or that they should be segregated, both adults and children.

The first method is preposterous when it is remembered that the love of the beautiful is so strong in this son of Italy. The other method is disastrous to any attempt to Americanize him. So far as the adults



AN ITALIAN SEWING SCHOOL—CHICAGO

are concerned, it is unquestionably necessary to provide Protestant Christian services in their own language, but there is absolutely no need for this in work among children. They are Americans and need the American environment. They sit side by side with other Americans in the public school, why not in the Sunday-school and Church? Is the American citizenship idea of the community life more friendly than the American Christian Church, which claims to carry out the principles of true brotherhood in Christ? To put it plainly, is the American citizen more interested in these foreigners than the American Christians? If we want to develop a host of hyphenated Americans, unfriendly to our institutions, and indifferent to our American ideas, there is no surer way of success than by continuing the present method.

In eighteen years' experience with Italians, both in Italy and America, I have found this attitude to be the greatest drawback to Italian evangelization. These people must be drawn into our American churches and Sunday-schools, and be absorbed into our national life, otherwise we shall find breakers ahead. The crisis is upon us, for the Italians, on the one hand, justly resent this treatment, while on the other, the Americans hold back a co-operating force which would mean strength for American churches.

In work among Italians we must recognize a religious condition which is peculiar to Latin countries. Nominally, they are Roman Catholics, but in heart the vast majority are anti-clerical and anti-Christian. This is the tragedy of the situation. Mrs. Humphry Ward has expressed it strongly and clearly: "The truth of the matter seems to be that Italy is Catholic because she hasn't faith enough to make a heresy;

and anti-clerical because it is her destiny to be a nation." If we were inclined to add an annotation, it would be this: Italy is anti-clerical because she has broken with the ecclesiastical order, and prefers a life of believing what she pleases, rather than what is forced upon her.

Intellectually, the Italian, as a class, is away from Rome, but unfortunately, both for himself and the nation, he is drifting religiously, and there is positively no perception of spiritual truth. He cannot understand why the Anglo-Saxon takes his religion so seriously. The doctrine of the new birth is as strange to him as it was to Nicodemus. Yet Christ thought it worth while, in His conversation with that learned Jew, to put the emphasis on its necessity, so, among Italians, we must follow the Leader, and little by little the truth will penetrate.

Years ago, in Palermo, Sicily, we remember preaching on the baptism of the Holy Spirit. A young university student listened for the first time to the Gospel message, and wondered what we were talking about. He looked upon us as a new species of anarchist. There was absolutely no development of the spiritual sense, but as he listened, he caught the spiritual import, at least in part, and today that same young man is the pastor of one of the largest Italian Protestant churches in America.

In dealing with the Italian, the elemental features of religion must be treated in an elementary way, and a simple illustration of the wind sighing may be used effectively, as in days of old, to put the emphasis on this mysterious transformation of the soul life. There is an inquiring spirit among intelligent Italians. Even in the priesthood there are hun-



dreds who are clamoring for freedom of thought—Modernists they are called—yet, without any particular goal, and none to guide them, they are drifting, they know not where. Here is a message representing a group of priests, sent to Mayor Nathan, of Rome—himself a Jew by blood, an Englishman by birth, and an Italian by adoption—strange irony of fate that a man of the Ghetto should rule the destiny of the Eternal City:

“On the twentieth of September you knew how to find in the tradition of the Eternal City the human and universal words of liberty, dignity, right to live, which the Vatican no longer knows how to be herald of, and you spoke to Italy and to the world in a Roman way. Whilst modern society treats with indifference not only a religion which every day loses more and more of its divine substance, but also the heroic attempts of self-denying men who do their best to save, for the benefit of humanity, the treasures of the sinking ship, you, mayor of Rome, have not been indifferent to the agonizing cry which the Italian clergy has raised around you. . . . The Vatican has uplifted its voice *in the name of the Church*, against your assertions; but the Vatican, inasmuch as it has always hindered the progress of Christianity, has no right to speak in the name of the Church. The best part of the Church in Italy does not want to be an accomplice of the Vatican in the fatal program of open war against the unity of the country, against evolution of thought, and liberty of conscience. . . . Still, a great hope lives in our hearts: the hope that the Church which finds herself in the dilemma by which humanity exacts from her either to be a means of life or to die, may yet find again new ways to become, as the Gospel says, ‘light of the world,’ and ‘salt of the earth.’ In the name of all those who are seeking in Christianity, not an archaic form of intellectualism and a new kind of slavery, but a source of true life, we rejoice in the opportunity we have today of expressing to you our gratitude and sympathy.”

Can any one conceive of anything more pathetic than this struggle for deliverance from the thralldom of the past?

Prof. Giovanni Luzzi, in an article in the *Hibbert Journal* made this startling statement:

“I know many cells in different convents (monasteries); I have entered the homes of many priests in the country and in town; I know well what the young think in more than one seminary; and am therefore in a position to state that of a hundred clerics from forty years of age onwards, no less than sixty keep most jealously in their private desks the best products of the Modernist literature.”

As Vice-President of the Refuge for ex-priests in Rome, I had the opportunity personally to come into intimate relation with scores of priests who sought freedom. If I could have guaranteed them twenty cents a day—just enough to live on—I could have had a train-load safely housed in the Refuge, so anxious are they to live a life of sincerity. But they were perfectly helpless in the commercial world, knowing nothing but prayers, and that from days of childhood. Some of those we received were sent to America to break with the past, others were turned into sewing machine agents, street car conductors and motormen. Others were counselled to stay in the Church, for being past middle life, the wrench would have been too great to sever themselves from their old

environment. They were urged to live and preach the gospel, which, after all, is at the foundation of the teachings of the Roman Catholic Church, though now covered up by the traditions of men. Several letters received later indicated that our advice had been followed with encouraging results. A very few were received into Protestant work and made full proof of their ministry. The unrest of Italian intellectual life is a portend of serious import, and we shall do well to recognize its value without delay.

Another phase of Italian thought life is found in the different



THE REFLEX INFLUENCE OF WORK FOR ITALIANS IN AMERICA

A young Italian converted in New York returned to Italy and organized this flourishing Protestant church in Salerno

standard of ethics, as a basis of right living. The Latin, Roman Catholic standard is as unlike the Anglo-Saxon Protestant type as light from darkness. The jesuitical concept that the ends justify the means, has permeated the life of the Italian. He is unconsciously tainted by it; he would resent with indignation any suggestion of approximation to it, but the fact remains nevertheless. Another personal experience may illustrate what I mean.

When I was in charge of our publishing interests in Rome, a professor from the Normal School brought his manuscript of a Reader he wished us to publish. It had already been approved by the Minister

of Public Instruction. Our editor found that in one of the stories, told in elegant Italian, a boy had lied to his teacher to protect his little sister. It was the story over again of the Spartan youth and the stolen fox. The book represented the teacher, after the discovery of the lie, complimenting the boy for his heroic act in coming to the rescue of his guilty sister. The professor was a great hater of the Jesuits, and had actually brought the manuscript to us because he was in sympathy with our Christian propaganda, but when he called to learn our decision we had to assure him that we could not consent to print the book because of its casuistic teachings. To tell the good professor that it was jesuitical in its trend was like adding fuel to the fire, but as we showed him that we Protestants could not condone a lie under any circumstances, and that a wrong could not be done even for a good purpose without culpability, our point of view gradually dawned on him, and he modified the book according to our suggestion. We had the satisfaction of knowing that, for once at least, the youth all over Italy were being given an entirely new ethical conception. If an Italian deliberately lies, do not be quick to condemn him, for he may be actuated by the highest motive, but from a wrong starting point. Repeatedly the Italian is blamed for vacillation and unreliability, because, forsooth, he has promised to do something and failed, when in actual fact, if we could have followed the intricacies of his mind we would have discovered that he had no intention of keeping his promise, but he thought it the height of rudeness to refuse to do the thing you wished and promised simply to "let you down lightly." We must be patient in handling the situation.

The worker among Italians must take these things into consideration. The statistics may not show rapid progress in leading them into the light, but the net result of Italian evangelization cannot be tabulated by figures. We are doing the work of sapping and mining, and there are thousands of Nicodemuses in Italy and in America who are inquiring, but have not yet faith to make a heresy. They have broken with the so-called mother church, and it is our bounden duty to help them to hold their faith in God, or the last state will be worse than the first.

The Italian as an element in American life is a fruitful ground of experimentation, and the results of our contact with him have justified us in believing that he is a very valuable asset, and by judicious, kindly treatment he can be saved from his present attitude of passive indifference or persistent hostility to all forms of Christian thought, and be brought into close relationship with Him who in Judea personally knew him by declaring his faith to be greater than that of any in more favored Israel. A missionary to our Anglo-Saxon forbears centuries ago, he may yet become a missionary to lands beyond the seas, and with the intrepidity of an Ignatius Loyala, minus his casuistry, may yet capture his thousands for truth and for Christ.



THE ITALIAN EVANGELICAL CHURCH, MIDDLETOWN, NEW YORK

## A Venture in Co-operation

How They Built the Italian Branch of the Webb Horton Church,  
Middletown, N. Y.

BY REV. U. L. MACKEY, D.D., NEW YORK

**T**HE success of the Italian Evangelical work in Middletown, N. Y., has been somewhat remarkable. In the course of two years it has developed from a small union work, conducted in English, and therefore reaching only the children, until it has become a very substantial work with a communicant membership numbering about one hundred and with many more adherents. This congregation has an Italian minister, a beautiful church building and an organization for worship, study and service that is doing much to develop the Italians of the city into good, intelligent Christians and loyal citizens.

Among the important factors entering into the success of this work is the pastor of one of the Middletown churches. When others decided to give up the Union work, he persisted. Convinced that there was little future for a work conducted after the timid fashion that had been followed, he dared to undertake larger things. His program included the following:

A capable Italian Minister ;

A church building which should command the interest and pride of the Italians ;

Co-operation in worship and service between the people of his own church and their Italian neighbors ;

Co-operation, at least in interest and service on the part of the evangelical churches of the city.

To secure these required unceasing effort and endless patience. The success attained only added new burdens upon the strength and patience of the minister and his people.

LET NO MAN UNDERTAKE A PROGRAM OF ITALIAN EVANGELIZATION WHO HAS NOT IMMENSE STORES OF ENERGY AND PATIENCE AND FAITH IN GOD AND IN HIS FELLOWS.

Fortunately for the work the Italian minister who came to the task had such qualities of leadership that it was only a few months until it became apparent that a building was necessary. When the eager response of the Italians to the efforts on their behalf became known throughout the city, it was a simple matter to enlist the community in an effort to erect a worthy building. A committee of citizens undertook the matter of raising funds. A great Field Day was planned for Sunday, May 11, 1916; Italian ministers occupied the pulpits of the churches of the city; a great company of men from all the churches met together at noon and went out "two and two" after the approved fashion of an "Every Member Canvass." The good people of the city responded generously and in a few weeks a commodious and beautiful building will be dedicated to the worship and service of God, without debt and having received no aid from any of the Boards of the church. The Italians themselves were much in evidence in the effort, and their pledges amounted to about \$1,000.

The new building bears a tablet in English and Italian, as follows :

"This building was erected by the generous citizens of Middletown as an expression of their interest in the Italian people of this city; and with the fervent wish that they and their children may find this a real sanctuary for their faith, where they may worship God with perfect freedom, and be taught the highest ideals of Citizenship and Human Brotherhood."

When the matter of co-operation was first taken up, the "Union Church" plan was promptly rejected as undesirable and impractical. It was unanimously agreed that the enterprise should be under the fostering care of one of the great denominations and a constituent part of it. The Presbyterian church was selected and was willing to provide the guarantees and assume the responsibility of administering the work. At another time and place it will be the Baptist and at another the Methodist or the Congregationalist or any other. At Middletown the



thought was that, in cities of that size, it would confuse the work to have more than one effort for a group speaking any particular language. At the same time provision should be made that interest in these people, on the part of Christians of whatever name, should find natural expression in gifts or service. Hence we have the "denominational work supported by inter-denominational interest." The church property is owned by the Presbyterians. The members of the Italian Branch are communicants in the Presbyterian church, but there is a city-wide interest in the work.

In April the large Hudson Presbytery held its sessions in this Italian church. The women provided an elaborate luncheon for about one hundred guests. The meal itself was out of the ordinary, and was greatly enjoyed by the presbyters and even more by those who served it. Perhaps this spirit of generosity on the part of the Italians has done much to enlist the interest of the people of Middletown. Practically every resident member of the Italian branch is a weekly contributor toward the expenses of the church and the every member canvass is faithfully carried out year after year.

Almost any day one may find Italians enjoying the many privileges of the gymnasium, swimming pool, reading or game rooms of the parent church and every Sunday a number of the most faithful and responsible members of the parent church may be found in the Sunday-school of the Italian Branch. On a great occasion, such as Columbus Day, a large procession of Italians joins with the older Americans in the patriotic celebration of the events of historic interest to the sons of both countries. Thus there is close co-operation both in worship and service between the parent church and its child. As they come to know each other better they discover that only the things on the surface have separated them. There is no fundamental difference between Italian and American, and given an equal opportunity it is an even chance whether the native to Italy or the native to America will be the better man.

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### The Tide is Sure to Win

Quoted from "*The Outlook*"

On the far reef the breakers  
 Recoil in shattered foam,  
 Yet still the sea behind them  
 Urges its forces home;  
 Its chant of triumph surges  
 Through all the thunderous din—  
 The wave may break in failure,  
 But the tide is sure to win.

O mighty sea! thy message  
 In clanging spray is cast;  
 Within God's plan of progress  
 It matters not at last,  
 How wide the shores of evil,  
 How strong the reefs of sin—  
 The wave may be defeated,  
 But the tide is sure to win!



A NATIVE BAMBOO HOUSE IN THE PHILIPPINE ISLANDS



THE ADMINISTRATION BUILDING—THE UNIVERSITY OF THE  
PHILIPPINES IN MANILA

The Old and the New in the Philippines

# Pictures from the Philippines

## The Story Told by the Camera Showing Present and Past Conditions in the Philippine Islands

BY REV. WM. B. COOKE, PHILADELPHIA, PA.

Recently Minister of the First Presbyterian Church in Manila

**Hut and Hall** The bamboo hut is the home of the eight million Filipinos: the upper ten thousand dwell in halls. The shack, built in a few days out of bamboo uprights and floors with nipa thatched roof, is cheap and cool. It may be tied with rattan and cost not a nail. A man goes into the woods and swamp with a bolo, cuts his material, and puts up his home. If it burns or blows over the owner is not ruined. Prizes were recently offered by the Philippine government for a fire-proof substitute and some samples were erected by inventors outside the old city wall, but when torches were applied none could resist the flames.

But the boy born in the nipa shack may work his way up through the primary and intermediate and high school to study in the new concrete Hall of the University of the Philippines. It swings open its doors to him who comes, whether from shack or mansion. Many of these boys will fill places of responsibility and will live in comfortable modern houses.

It is, however, the Christian missionary who shows the Filipino how to build for eternity. He leads youth and age, ignorance and culture, to Him who said: "I am the way, the truth, the life," and who taught men to build not "wood, hay, stubble," but "gold, silver, precious stones."

**Work and Play** We are accustomed to think of men in the tropics as indolent, and as a rule they are. But many of the rice terraces of Northern Luzon, made by savages with rude tools, are among the engineering wonders of the world. For sustained industry and utility they rival the dykes of the Dutch.

These non-Christian tribes play as heartily as they work when they parade to the music of their gongs. Raw savages are fine material from which to make useful Christians. The missionary is at work among the primitive people, and uses their energy and aptitude for work and instinct for play to guide them into higher life and to mold them for the Kingdom.

**Stockings and Tuberculosis** Only foreigners and those who ape the foreigners wear stockings in the Philippines. Neat and practical slippers of straw, cloth, leather, wood, of many smart designs, all with open heel, are worn to some extent, but in good



FILIPINOS AT WORK ON THEIR WONDERFUL RICE TERRACES



A HILARIOUS TIME IN A FILIPINO TOWN

Work and Play in the Philippines

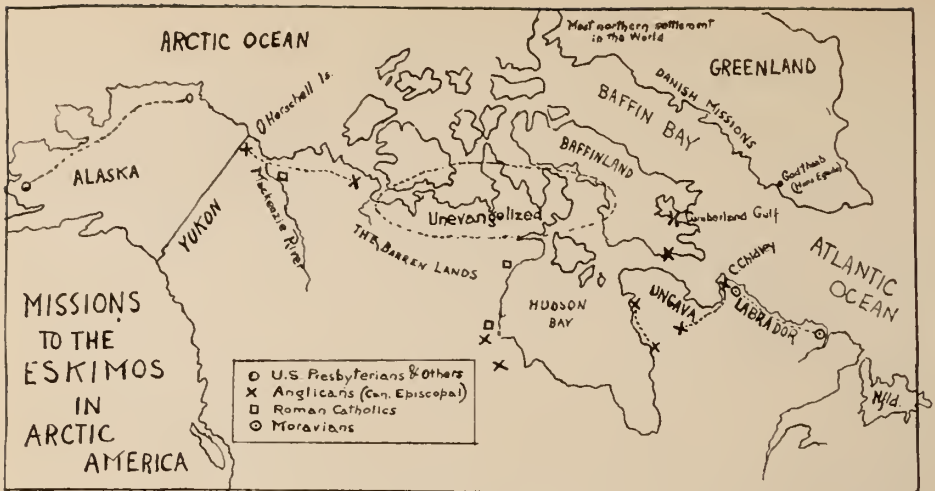
weather the laborers and children go about in bare feet. One seldom sees a stocking. One "blue-socking" mother-in-Israel from Western Pennsylvania thought of starting a reform among the women, but came to see that in some climates stockings are superfluous. The brown and yellow shades of skin of the East seem to be a natural covering sufficient for modesty. White men and women may even learn to think of themselves as overdressed with conventional equipment that is often superfluous. Brown skins may cover hearts which are "whiter than snow."

The prevalence of tuberculosis in the Philippines is surprising and even alarming. "No tuberculosis in 1920" is the slogan of a movement as important as the more dramatic fight against cholera, plague, and leprosy. The Filipinos, through dread of the night air and to avoid mosquitoes, shut the windows and pull the covers over their heads. Dr. Hibbard goes among the cots of the Silliman dormitories on surprise visits to pull the covers down and give fresh air to the students. On one occasion he uncovered a dummy and heard suppressed giggles all around. The students are not afraid of Dr. Langheim's hospital, and in the fine new building much good can be done. Even the porters over mountain trails, who wear neither pants nor stockings, and are athletes of surprising power and endurance, are not immune from the "white plague." Health reform is more important than dress reform in the Philippines. The cleansing of the heart is the deepest need of all. The plague of sin is destroying more lives than tuberculosis. This plague the missionaries are seeking to overcome by the Gospel of Christ that brings new life and strength.

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### Filipino Students

The modern English educational system is developing the young life of the Philippines, filling the young of the land with new ambitions and desires. The missions are beginning to see that some provision must be made to take care of these bright young men and women. This is being done by establishing dormitories in the provincial capitals which contain the high schools, and also in the city of Manila, which has more than 10,000 students. The Methodist boys' dormitory, which accommodates only 80, was obliged to turn away more than 600 applicants last year. Under Methodist auspices there are also a girls' dormitory and a students' church. This church is being held in the building formerly used by the American congregation and in a short time will have to be relinquished to the Government. It will then be necessary to erect a new church, which is now being planned for as the Bishop Eveland Memorial Students' Church, and for which it is hoped to raise \$50,000. This is located in the very center of the university life. An annual union Thanksgiving service for Filipinos is held in this church, at which some of the highest Filipino government officials are present.



## Christianity Among the Eskimo

BY AUBREY FULLERTON, EDMONTON, CANADA

Protestant Episcopal Diocese of Maryland

**I**N actual distance from the mountain in Palestine, where the Master's Great Commission was given, there is no more remote field of present missionary effort than the top of the American continent. It is "the uttermost part of the earth." To the very edge of the Arctic Ocean, and even beyond, to some of the Arctic Islands; from the extreme left-hand of the continent, where Alaska almost meets Asia, to Labrador and Greenland on the right; and at a northernmost latitude that would seem to make such work impossible—the Gospel is being preached, and native lives are being touched. There are few more striking instances of the courage, enterprise and power of modern missions than are found in the history of these Arctic missions.

The people among whom the work is being done are as strange a people as the world can show, and as quite unlikely from a missionary point of view. The Eskimos have undisputed possession of this Arctic and sub-Arctic region, but have no clear idea of how they came to be there. The conditions under which they live compel them to a constant struggle with nature for the mere privilege of existence. Yet among them are some of the happiest Christians in America.

A remarkable mission is that at the mouth of the Mackenzie River, two thousand miles north of the international boundary. The Eskimos there and along the Arctic coast, on either side, have been organized into native congregations, with regularly appointed services and various forms of Christian activity, under the Anglican or Canadian Episcopal Church. The work began at that point only about twenty years ago. When the Gospel went north to the Eskimos, they were slow to receive

it, and missionaries worked among them for fifteen years before one convert was made. But in 1911 there was a first ingathering, the earnest of many others. In the district around the delta of the Mackenzie River alone there are now three hundred Eskimo Christians, which is a majority of the sparse native population.

It would be hard to find a body of people who take more genuine and evident delight in the worship of God than these Eskimo converts. They attend faithfully upon the church services, and participate in them



INSIDE AN ESKIMO IGLOO OR WINTER SNOW HOUSE

intelligently and joyfully. They have hymn sheets and parts of the Gospels in their own language, as translated by the first missionaries, and printed in the English alphabet, which for lack of an alphabet of their own they have adopted and learned. A sermon to one of these Eskimo congregations is of much the same character as one would expect to hear or to preach in any congregation of untutored worshippers, a simple Bible message clearly and graphically presented.

The wonder of all this becomes the greater when it is known that the Eskimos were originally without religious sense, and lived not only under wretched physical conditions, but in degradation of mind and soul. Uppermost America, geographically speaking, was the lowest down in spiritual darkness.

A striking improvement in the home life of the people has now been effected, and though Arctic coast homes are still poor and scant, and depend upon the results of the fur and seal catch, they have wonderfully brightened up where the new Gospel light has reached them.

All that the Eskimos knew of white men before was learned from the whalers and traders, who went north for their own mercenary and sometimes unscrupulous ends, and whose influence was very hurtful to the too-trustful natives. But Christian missionaries have been able largely to offset this mischief, and have been of great social and economic assistance, as well as spiritual benefit, to the far-North folk. Ten or fifteen years ago the decline in population, through disease, was quite marked, but this decline has now been arrested, and general conditions, within the mission zones at any rate, have much improved.

There is in the Eskimo character a large measure of native good spirits and kind-heartedness, which helped to give the missionaries a first point of contact. Despite the hardness of their life, and the unceasing urgency of their quest for food and shelter, nearly all the Arctic tribes are naturally cheerful and easy-tempered. When to these good features was added the impulse of a better life, there was developed a type of Christian character, childlike in simplicity and happy in spirit, that counts among the finest trophies of world-wide missions.

The first Eskimo offering for missions was made five years ago, shortly after the first conversions were recorded. It was a string of fur skins, which are current money in the North, and when the missionary marketed the silver-fox and lynx pelts thus contributed by a handful of new converts they brought \$326. Each year since then a similar but gradually increasing offering for missions has been taken in the Eskimo churches, and has been applied to the extension of the work throughout the North.

This desire of the Arctic Christians to help others is one of the most hopeful features of the northern missions. The Eskimos are all potential missionaries, and carry the message wherever they go. In the adjoining Yukon Territory remote settlements have asked for Christian services as a result of the testimony borne by converts who had visited them. Native helpers are being trained. A lay worker, James Atoomuksina by name, has for several years been doing good service among his fellow Eskimos on Herschell Island, and in the Yukon Territory Bishop Stringer has both Eskimo and Indian helpers.

The extension programme for last summer was announced to include an expedition in the mission motor-boat on a thousand-mile voyage along the mainland coast, in search of new fields. It was hoped thus to reach the Blonde Eskimos, a recently discovered tribe near the Coppermine River. But still beyond, in the heart of the Arctic regions and on islands away out in the Arctic Ocean, where it would be impossible for white men to work, are tribes whose evangelization must depend upon missionaries of their own race and kind.

At the head of the work in the Mackenzie River district is Bishop J. R. Lucas, who has now spent a full quarter-century in the North. His diocese includes seven mission stations, each manned by one or



more missionaries. The work as a whole is largely among the Slavey and Loochoo Indians, but at the farthest stations, such as Fort Macpherson and Arctic Red River, it enters the Eskimo country. Where the two races meet, the best and friendliest relations between them now obtain, a fact that proves as clearly as any the power of Christian influence: for until the Gospel went to them, Eskimos and Indians were bitter foes.

Besides the work in this particular district, missions to the Eskimos



A CHRISTIAN ESKIMO FAMILY AT RED RIVER

are being carried on in five other parts of the Arctic and sub-Arctic field. West of the Mackenzie there is an Eskimo population along the northern coast of the Yukon-Alaska country and around the corner of the continent as far south as Bering Strait; and at several points on these topmost shores the missionaries are at work.

To the east, in the very midst of the Arctic waste, are many Eskimo settlements in the country around the north of Hudson Bay. About halfway down the coast of the Bay is the farthest south that the Eskimos ever venture, and into the vast interior between that coast and the Mackenzie River—a sub-arctic region known usually as the Barren Lands—they go only upon periodic hunting trips. Their permanent homes are always along the waterfront. On Hudson Bay, along both the west and east coasts, there is a native population of about thirteen hundred, among whom three Anglican and two Roman Catholic missions are now working. It has not yet been found possible, however, to reach the mainland coast north of the Bay and the islands of the Arctic Sea beyond, where the Eskimos live unseen by white men.

On the Atlantic coast missionary work among the Eskimos is of longer standing, and in at least a few cases shows very remarkable results. It is chiefly under the Moravians, who began their Labrador missions at so early a date as 1770. The Labrador Eskimos had been greatly demoralized by contact with unprincipled traders and fishermen, and the pioneer missionaries were wise enough to get the exclusive fishing rights along that coast into their own hands, and so to shut out the harmful influences of a floating white population. They then established trading posts, through which the native fishermen and trappers marketed their catches on a fair and just basis, receiving food and clothing in return, but this scheme has always been on the understanding that its beneficiaries must work for their living. And long ago they took the hint.

Along with their trading stations the Moravians built churches and schools. They taught the natives to read, translated the Bible for them into syllabic, and even initiated them into some of the wonders of geography and history. Above all, they lived among them as men without guile, and in due time the leaven spread. Today the Eskimos of Moravian Labrador are the most advanced of all the Arctic tribes in civilized industry and Christian living.

Dr. Grenfell's work on the Labrador coast also touches the Eskimos, but in general that wonderful ministry is concerned with a more southern field and a white constituency. At the northern end of the coast strip, too, the Moravians are neighbored by the Anglicans, who have missions at Cape Chidley (Port Burwell) and in upper Ungava.

Still farther north, across Hudson Strait, is the great, unexplored Baffin Island, which stretches along the main road to the Pole for some nine hundred miles. Even here from one thousand to twelve hundred Eskimos live permanently, for while the interior of the island presumably is barren there are tracts of good grazing land near the coast which support great herds of Arctic deer, and the seal and other fishing offshore is always abundant. At the southern end of the island the Anglicans have been conducting two missions for several years, and the Baffin-Land Eskimos are showing a responsiveness to Christian influence almost as marked as that of the Labrador tribes. There are one hundred converts among them, and four hundred have learned to read.

The Eskimos in Greenland are settled mostly in small communities on the west coast, from the southern extremity to about latitude 76, which marks the most northern permanent human settlement in the world. It was in Greenland that the first Christian mission to the Eskimos was established nearly two hundred years ago. Hans Egede, who came over from Norway in 1721, under Lutheran auspices, was the forerunner of all the far-North missionaries of the present day, and in the history of world-wide missions he is justly ranked as "the Apostle of Greenland."

Across the continent, from Alaska to Labrador, the total Eskimo population is probably not more than 16,000, and that of Greenland is about 12,000. These several thousands are divided into sixty or more tribes, with slightly differing dialects, customs, and traditions. They are very evidently of common stock, however, and even their language is so nearly the same at root that a Yukon-Alaska native can talk with one from Labrador.

Almost as mysterious as the origin of the Eskimos is the reason for the singularly attractive qualities of their native character. The invariable testimony of explorers is that they are naturally a good-tempered, happy, friendly, and trustworthy people, who in the midst of all their discomforts see the bright side of everything. Among themselves they are usually peaceable and neighborly, and family life, if not ideal, is at least kind and orderly. They are without religious consciousness, except in a vague and meagre way, and such morality as they have is seemingly a matter of instinct, colored always by curious beliefs and superstitions. Some idea of a future life is found among them, but it is very indefinite, and the nearest approach to the idea of a divine being is a fairly general belief in a supreme goddess who lives beneath the sea.

Among these people, with their strangely happy spirits and crude philosophy, the Gospel has already wrought great changes. Even in that far and forbidding region there is an open door for missionary work.



AN ESKIMO OFFERING FOR MISSIONS

These are skins that can be sold for a considerable sum

### Where Everyone Goes to Church

**JOHN BACKLAND**, Captain of the "C. S. Holmes," touched at Point Barrow, Alaska, after the old mission church had burned down. He had bought and transported material to Point Barrow to build a new church. Eskimos from the surrounding country moved in to be near it, and it became very inadequate. Five years later when he returned, he found men, women and children crowded into the church three times each Sunday, filling it to overflowing.

Of the 454 people at Point Barrow, 450 were regular church attendants.

The captain estimated the probable cost of an addition to the building to be about \$1,450, and wrote to the Presbyterian Board of Home Missions, promising to give \$250 of this himself.

Last summer he reached Point Barrow again, his boat loaded with all the material necessary for the addition, as well as coal, Christmas boxes and lantern and slides from the Board at home.

# The Culture of Missionary Interest

## A Study of the Source of Moravian Missionary Spirit

BY REV. ROBERT H. BRENNECKE, JR., DOVER, OHIO

**C**HRISTIANS, whose eyes are watching the fields already white unto the harvest, know something of the missionary spirit so strongly characteristic of the international Moravian Church. This pioneer missionary church looks back over a continuous activity in the foreign field extending over 185 years. Her operations reach into twenty-one different countries and provinces, from Alaska to South Africa and Australia.

How has this Brotherhood brought it to pass that its ratio of missionaries to membership in the home-church is 1 to 60, whereas the usual average in most denominations is only 1 to 4,000? And how has it been brought about that its native members in the mission fields contribute \$40,000 annually towards missionary support?

Undoubtedly the fundamental motive which prompted this great missionary work was a burning, *personal love for the Saviour*. The child-like simplicity with which all of the questions of daily living were constantly referred to the Saviour, as a child refers everything to parent or teacher, gives us the key to this beautiful Christian love. He was everything to them and without a sweet sense of His approval nothing was worth while. It was inevitable then that their hearts should go out in sympathy to those who knew nothing of such a wonderful Saviour. It was a source of keen sorrow when they realized that they had by some sin grieved the Saviour who died for them. Even so they were deeply saddened by the thought of His grief and heartache over the wholly sinful lives of those who knew naught of His love and sacrifice. The "love of Christ constrained them," they *must* go and tell others of His love.

This same motive and these same thoughts still actuate the Moravians. Surely nothing is more certain than that there never was any other message which so reached men's hearts as that of the dying love of the Saviour of men. But none who do not *personally know* it can bear the testimony with living power. Cultivation of the spirit of love for our personal Saviour is, therefore, the prime factor in cultivating the missionary spirit.

The eyes of the early founders of the work were also on the fields of the world. They *saw the need of the nations afar* and their hearts went out to them. Messengers of the Gospel followed. Count Zinzendorf at the court of the King of Denmark, heard from Antony, a West Indian converted negro slave, the pitiful story of the benighted heathenism of the negro slaves. When the sin and need were made known to

the Brethren at Herrnhut, the first missionaries set out for the West Indies. Again, the Count saw two baptized Eskimo boys from Greenland and learned of the opportunity for Gospel messengers in that frigid clime. As a result, Matthew Stach and Christian David set out as missionaries to Greenland. In all sorts of ways this earnest, love-filled band of Brethren and Sisters at Herrnhut, Saxony, saw a world-vision of need and forthwith missionaries were sent to Lapland, the North American Indians, Dutch Guiana, Cape Colony, the Guinea coast, Ceylon, Turkey, Wallachia, China, Persia, Egypt, Abyssinia, and elsewhere.

More than one of the great missionary leaders was inspired to his great Christian conquests by a map or a terrestrial globe. There can be little doubt that the presence of a missionary map in church or Sunday-school room, referred to and explained as occasion offers, will enlarge the missionary vision of the worshippers. There can be no world conquest without a world vision. "Go ye into all the world."

It has been said that without his hymns, breathing the spirit of the Reformation, Martin Luther could perhaps not have accomplished his great work for the Church. So, too, one of the great factors in the life of missionary devotion, and especially in the Moravian Church, has ever been the *missionary hymn*. It is not very easy to substantiate this claim for English readers, for the reason that, for over a hundred years from the time of its renewal under Count Zinzendorf, the Moravian Church was preponderantly German. Its hymnology, consequently, is largely confined to the German language and those hymns which have been translated have lost much of their strength.

The advocates of Christian social service today are demanding more hymns expressive of that idea. Their demand is well founded. The uplift of nations, accomplished again and again by missionary effort, has been due in no small measure to the spirit of heroism, service and consecration engendered by our best missionary hymns.

In recent years we have learned to value *the personal link between the home-base and the foreign field*. It was the diligent cultivation of this very relationship which, perhaps more than any one other means, helped to create the missionary spirit of the Moravian Church.

Once a month a missionary service was held, regularly, and the chief feature of these services was the reading of communications fresh from the missionaries at the front. We are repeatedly informed, *e. g.*, that George Schmidt's diary (from South Africa) was the "spice" of these services. The archives of the church today contain many volumes of such manuscript diaries, letters and reports which were in their time painstakingly copied and sent around to the various congregations in the home land. Special hymns were sung in memory of the Brethren who had laid down their lives for the Master. A number of hymns owe their origin to just such usages.

When John, the first convert of the mission to the Indians, died, Zinzendorf took occasion to have a painting made representing the eighteen "first converts" from the various heathen nations among whom work was being done. This painting was hung in a public place at Herrnhut and may still be found on the wall of the "small chapel" there. It was and still is the means of awakening many to a realization of the grace of God and His mercy toward all men.

The smallness of the church at home, especially in the early days, accounts for the fact that practically every missionary was personally known to a large part of the church. As he went out, their personal interest and prayers followed him. When he returned, his narratives and reports were listened to with keen interest and a vital relationship was thus established with the far-off field of labor.

Occasionally native converts or candidates for baptism were brought back home and were baptized in the presence of the great and deeply interested home congregation, an occasion of deepest significance. Such a visible proof of the effectiveness of the Gospel could hardly fail to arouse an abiding and practical interest. The most memorable occasion of this nature was the love-feast celebrated in Bethlehem, Pennsylvania, on the 9th of June, 1749. A company of Eskimos from Greenland, Arawak Indians from Dutch Guiana, and Mohican Indians, together with their missionaries, joined with the home church in Christian fellowship and the praise of God. "To hear them sing the praises of the Lamb and His wounds in their various tongues was indeed a heavenly concert," writes a historian of the time.

The *creation of a missionary literature* was also one of the means of cultivating a missionary spirit. Here again Moravians were pioneers. The "Periodical Accounts relating to Moravian Missions," now in its second century, has been published by the Moravian Society for the Furtherance of the Gospel ever since 1790. It was the first missionary periodical published in the English language and is still regularly appearing.

The literature created for and by the missionary propaganda at home and on the field consists of periodicals, pamphlets and books in English, German, French, Dutch, Danish, Negro-English, Bohemian and many other languages, even including the exceedingly difficult Tibetan.

The effectiveness of this literature for the purpose mentioned is shown by the fact, that it was a bundle of the "Periodical Accounts relating to Moravian Missions" which William Carey threw on the table in Kettering, before his assembled fellow Baptists in 1792, saying: "See what these Moravians have done!" It was this challenge which resulted a few months later in the formation of the great Baptist Missionary Society and the dawn of the so-called modern era of missions.

# Facing a Crisis in England

BY THE REV. W. H. GRIFFITH THOMAS, D.D., WYCLIFFE COLLEGE, TORONTO

**T**HE Church Missionary Society is the largest missionary organization in Great Britain, perhaps in the world. In many ways it is also the best known, and as such its influence is great on kindred societies. Some recent circumstances in connection with it carry valuable lessons for all missionary workers.

It is well known that all religious societies in Great Britain have been affected by the war, and the annual meetings in May last were the third held under the cloud of this terrible conflict. The attendances were smaller than usual, and the total receipts were the smallest for many years past. Yet, we are told, those who were present went away heartened and full of hope. Notwithstanding taxes, war loans and increased cost of living there was a spirit of confidence, courage and optimism in regard to the future.

Why was this? The explanation is that the eyes of God's people were turned towards Him, and they were enabled to realize His grace and power in the presence of serious problems and grave emergencies.

The outcome of this attitude was seen in the resolutions passed at a special meeting of the Committee, held on the day of the anniversary. The situation was definitely faced, including, as it did, extending work, shortage of workers and decrease of funds. But all these were regarded as slight in comparison to the immense opportunity. It was felt that there could be, must be, no waiting until the end of the war, that "the field is the world," and every part is now closely connected with the rest. Further, the new spirit of heroism and self-sacrifice exemplified by the war needs to be utilized for spiritual purposes, and for all these reasons it was decided that now is "the accepted time to show men the world's need of redemption through Christ, to call forth earnest, methodical intercession, and to foster the sense of missionary vocation among communicants."

This is how the present situation with its expanding needs was put before those present. In Africa three special calls are being made for advance: (1) That which comes as the result of the military movement in German East Africa, with eighty-six mission stations and Christian congregations representing a population of four millions. (2) The mass movement in Nigeria, where half a million are open to Christian teaching. (3) The call of the Northern Soudan, with its urgent need of educational work among girls. In India something like a million of the depressed classes are clamoring to enter the Church. In Japan there are greater opportunities than ever before, while China is passing through remarkable and rapid changes.

The result was shown in these resolutions, which were, it is said, passed with a spirit of real determination to carry them out. The wording is most significant, and in the light of the present strain and stress the statements made may well be pondered and accepted by missionary workers everywhere:

I. That this Committee would call the attention of their fellow-workers throughout the country to the resolution passed at the annual meeting of the Society, in which are expressed thankfulness to God for the many and great mercies received during the past year; the need of deepened conviction with regard to the solemnity of the position with which the Church is confronted; and the inadequacy of her present missionary efforts.

II. That the aim of the Society during the coming year be:

(1) To take its share:

(a) in bearing witness to the obligation of each communicant to recognize personal missionary service as an integral part of Christian discipleship;

(b) in fostering vocation so that a large number of men and women may be prepared to go out to the mission field when God opens the way;

(c) in seeking to deepen and train the prayer life of the Church;

(d) in impressing the Church with missionary facts through the circulation of literature and definite instruction in other ways;

(2) (a) To raise \$1,900,000 to meet the estimated expenditure of the year and \$119,830 to clear off the accumulated deficit, involving an increase of \$200,000 in contributions from the associations, or an increase of 16 per cent.;

(b) to persevere in its efforts to strengthen the Society's income by the regular collection of weekly and monthly contributions;

(c) to make all anniversaries issue in some definite and practical steps with a view to local advance;

(d) to raise as large a proportion as possible of the income during the first six months of the year.

In this fine spirit the Society is facing the grave problem, and its keynote is the word "Prepare," including preparation for advance at home and abroad; at home, by trying to make Christians see their opportunities and the risk of losing them; abroad, by planning for extensions that will meet the situation and show the whole Church the greatness and urgency of the task. With true point and appropriateness one of the speakers at the annual meeting referred to the truth that limitations do not necessarily mean weakness, but may be the Divine way of leading Christian people to concentration. Spiritual expansion may come by the very road of material limitations, unless these limitations are the result of our own lack of faithfulness.

One thing is perfectly certain, that whenever difficulties are faced in this spirit by individuals or societies the outcome will be spiritual blessing.



# Christian Hebrews in Conference

Hebrew Christian Alliance of America at Pittsburgh

BY THE REV. ARTHUR PAYNE, MILDMAY MISSION TO THE JEWS, LONDON

THE Third Annual General Conference of the Hebrew Christian Alliance was held May 28th to June 1st, in the Second Presbyterian Church, which was originally a Synagogue. Under a dome with elaborate designs to represent the signs of the zodiac and the names of the twelve tribes of Israel, stood out clearly a central design of the *Mogen David*, the double triangular shield with a star in the centre. It seemed as if the Lord Himself were saying: "I am the Root and Offspring of David, the Bright and Morning Star." Where once Hebrew worshippers gathered, the hymn "All Hail the Power of *Jesus*' Name and Crown Him Lord of All" was sung by Jewish and Gentile believers alike. The welcome in English and Hebrew, with the motto "JESUS SAVES," was a testimony in itself to the triumph of the Gospel among the people of Israel.

About one hundred delegates met on Monday evening at eight o'clock under the presidency of Rev. S. B. Rohold, of Toronto. Some delegates came from as far as California, Chicago and Canada.

Rev. Mark John Levy read an able paper on "Jewish Ordinances in the Light of New Testament Liberty," which was followed by a discussion in English, Yiddish and Hebrew, repudiating all Judaizing tendencies. The vote to remain true to the Gospel of Grace was indeed refreshing and hopeful for the future.

The kindly attitude of the members to the Zionist cause and the suggestion of sending representatives to the coming World Conference, especially as a testimony to the position and rights of Hebrew Christians in any contemplated Jewish State in Palestine, was well voiced by Rev. E. S. Greenbaum in his paper on "Zionism in the Light of Hebrew Christianity."

Rev. Elias Newman, of Montreal, gave a vigorous paper on "The American Jew and How to Reach him with the Gospel," and the Rev. H. L. Hellyer, of Philadelphia, followed with one on "Our Unshepherded Brethren."

The Conference was not satisfied with the work of the past two years, such as the successful publication and circulation of the Hebrew Christian Alliance Quarterly, and most strenuously urged that a General Secretary and a travelling evangelist be appointed to represent the Alliance. This resolution was unanimously passed, and the appointment for the first year was offered to Rev. E. S. Greenbaum, of Chicago, who is making a sacrifice of both salary and comforts of home to undertake this onerous task. Two thousand dollars was subscribed among the

Conference friends to meet the expenses, so that the way is opened up to begin this movement at once.

Other messages were delivered at the evening public meetings. Rev. M. Ruben spoke on "The Calling of the Hebrew Christian"; one on "They That Did the King's Business Helped the Jews" was by Rev. A. W. Payne, of the Mildmay Mission, London, and Dr. Harris Gregg spoke on "Christ's Demand of the Hebrew Christian (Hebrews 3:1), Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." This struck a high note of consecration.

The final gathering on Friday included the Lord's Supper, presided over by the Rev. A. R. Kuldell, when unleavened bread and unfermented wine were distributed, Jew and Gentile alike taking part in the communion. Then followed a series of remarkable testimonials from Hebrew Christians, three minutes each in length, telling in a graphic manner of the saving grace of our Lord Jesus Christ. Every heart was thrilled and souls were stirred to a greater determination than ever to devotion to the cause of Christ among Israel. Pastor Flack's message and the closing address by Dr. Gregg on the Lord Jesus as the outstanding object of worship, trust and example in the Epistle to the Hebrews was the climax to a series of gatherings in which laymen and missionaries, ministers and students, musician and mechanic, Jew and Jewess took part; and in open-air meetings among the Jews and in personal dealing with individual souls sought to take advantage of every opportunity afforded to witness to a crucified, risen, glorified and soon returning Redeemer, Jesus Christ our Lord, the Holy One of Israel.

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### What Have We Done Today?

We shall do much in the years to come,  
 But what have we done today?  
 We shall give our gold in a princely sum,  
 But what did we give today?  
 We shall lift the heart and dry the tear,  
 We shall plant a hope in the place of fear,  
 We shall speak the words of love and cheer,  
 But what did we speak today?

We shall reap such joys in the bye and bye,  
 But what have we sown today?  
 We shall build us mansions in the sky,  
 But what have we built today?  
 'Tis sweet in idle dreams to bask,  
 But here and now, do we our task?  
 Yes, this is the thing our souls must ask,  
 What have we done today?—*Selected.*

# “The Finger of God”

BY THE RIGHT REV. E. GRAHAM INGHAM, D.D., FORMERLY OF SIERRA LEONE

*(The following extracts from the annual sermon of the English Church Missionary Society in May last preached by Bishop Ingham from Deut. 4:32, “Ask now of the days that are past,” connect the work of Missions with some of the most interesting and important facts in English history.)*

SIX years ago the Archbishop [of Canterbury] with the late Prime Minister, the American Ambassador, General Booth, and others stood together on the platform of the Royal Albert Hall to point out this “finger of God” in connection with our own nation’s story and that of other English-speaking peoples. They took us back to 1611.

1. That is the first period to which I invite you to look back tonight. Never was it so pleasant to tell out the story as in this wonderful “now” when English-speaking people are, so to speak, welcoming the “Mayflower” back home laden with ideals we recognize as our own from English-speaking people of another nation beyond the seas. I am going to claim, then, that when James I (a most unlikely instrument) commissioned that Hampton Court Conference to gather up and revise all the versions of the Bible in English that had grown up since Wycliffe’s day, he put into the hands of the English people that which wrought a greater revolution in thought and character than anything that has ever happened through our long and chequered story!

Watch now for “the finger of God.” Looking back farther for a moment let us remember that the period of Wycliffe’s Bible coincided very nearly with Caxton’s introduction of the printing press into this country. But Wycliffe came first and Caxton followed. We all know how the impetus given to Bible translation and Bible study led up to that new order which (very unwisely as I think) is kept too much out of sight

today. Within this period, also, we find the expansion of England coming about; the overflow of our race westwards, the enterprise and discoveries and visions of our great sailors, and also, not least, the productions of some of our greatest authors. In a word, the moment of the Authorized Version was the moment when our language was fixed at its best and when there began that world-ranging and world-knowledge which have characterized our people ever since. Here in this conjunction I say is nothing less than “the finger of God.” The Lord began to give us “the open door” when at length the Church was ready to have the open word!

2. Let me trace for you, next, “the finger of God” in the events of the eighteenth century, at the very end of which this Society was born. It was the period of the rise of what I will call experimental religion. Very few words are needed to remind you of the unspeakable condition of the Church and therefore of the nation when John Wesley and his friends began their mission to the whole country, within the degrading purlieu of Oxford gaol! That has been truly called the glacial period of English church history. It was therefore the most immoral and depressing period of the nation’s life.

From 1738 to the close of the century a striking succession of evangelists rose up in this country who stirred men’s hearts to their depths and brought about an astonishing revival of spiritual religion. Do not discount this movement by dwelling on the mistakes that some of these men made. Rather blame the

orthodox ecclesiasticism that was so cold and dead and unresponsive. And keep your thought on this historic fact, that some seventy years of devoted evangelization not only brought about a great spiritual awakening, but also created the atmosphere in which William Wilberforce's work from 1787 to 1807 was made possible.

Will you tell me that there is no relation between the Evangelical Revival and the decision of this country in 1807 to give up the vilest and most lucrative trade in flesh and blood that ever disgraced the trade of any country?

How is it that churchmen, on fire with the old Gospel, met together here in London in 1799 to say the whole world must hear this message? Scarcely a year went by but some new Bible, spiritual, or philanthropic movement was not floated, and some, thank God, are floating still! Monsieur Taine, the French historian, says that John Wesley saved England from the horrors of revolution. And as I survey not only these movements and deliverances but also recall Trafalgar in 1805 and Waterloo in 1815, I see again in these happenings "the finger of God"! Because England's ways in some true sense pleased the Lord, He dealt with our enemies of that day. God became to us "a God of deliverance." This was at any rate the view of the men who took the leading parts in the events of those times. And they justify the conclusion that the awakening of the eighteenth century, with the moral, and religious, and even Catholic movements (I speak advisedly) they led to, had been "the finger of God." "God was working His purpose out as year succeeded year."

3. One other period remains to be accounted for—the Victorian. There can be little doubt that that period, in its expansion, its magnificence, its discoveries, and in its imperial aspects, has brought on us the challenge that is now enlisting all the manhood and womanhood of this nation and empire—aye, and other nations—in support of ideals and aims dearer to us than life! Three

years before Queen Victoria came to the throne something happened. It was vividly brought home to some of us in the Cromer Summer School in a way which we shall never forget. One bright summer afternoon in the grounds of Northrepps Hall the story was told us of some of the opposition and calumny and gigantic vested interests that Thomas Fowell Buxton was up against when for long years he sought to bring Wilberforce's work to its only logical conclusion by putting an end to all slavery in the British dominions. The victory came in 1834. Mr. Buxton's anxieties were, however, far from over. West Indian gentlemen had predicted bacchanalian orgies the moment the day of freedom arrived, and, with it, the paralysis of all labor. On the contrary, the negroes on the great day of freedom went into the churches to pray till the hour of midnight of July 31 struck, and then praised God and went quietly home! This news brought joy to the hearts of Sir Foxwell Buxton and his friends.

Within three years of that great act of repentance and restitution—so closely affecting the morality of our trade throughout the whole empire—began a reign which will always stand out from our British history as the most progressive, most splendid, and most happy in all our chequered story. Thrones were before long overturned in Europe, revolutions broke out, a mutiny arose in our own India. Other troubles came, and yet when we all stood around the grave of that great Queen in 1901 we said, "The Lord hath done great things for us, whereof we are glad." We looked back upon an unexampled era of progress and we took on our lips Kipling's famous interpretation of the very same thoughts that had filled the mind of Moses here, "Lest we forget—lest we forget!" I ask you, once again, to mark "the finger of God."

Some degree of faith and obedience in the State and in the Church, aye, and in our missionary enterprise, God had once again blessed! "Ask now of the days that are past."

# Woman's Foreign Mission Bulletin

Edited by Mrs. Wm. H. Farmer, Montclair, N. J.

## The Editor's Message

### OUR YOUNGEST

"**H**OW pretty and vivacious Northfield's little sister is!"

"Yes, indeed," I replied, linking arms with my friend as we strolled across the lovely campus of Wilson College, "and as earnest and purposeful as her older sister. I am surprised at her ability. And yet could a girl ever find more fortunate conditions for development!"

"Truly no. Ideal weather—cool, breezy and bright; special trains to bring her and take her back again; spacious rooms and perfect equipment; great trees inviting one to sing and pray in God's out-of-doors; a dining room that stimulates *esprit de corps* by bringing faculty and students into one great room three times a day."

"And what an alluring schedule for a Freshman," I added. "All the names that Northfield conjures with offering 'An African Trail,' 'African Adventures,' 'The Gospel of Mark,' 'The Meaning of Prayer,' 'Efficiency Points,' 'International Friendship,' 'Pro and Con,' 'The Lure of Africa,' and besides all that, methods and intercession, and sunset services, and missionary addresses just as fine as in Massachusetts."

"Don't you find a smaller conference an advantage?"

"Yes, in many respects. Smaller classes make for personal contact and friendship, discussion is more frequent, and nearness to one's neighbor often brings one nearer to God."

"New Northfield has *time*, too—time for nap as well as study, pageant and hike, swimming pool and prayer group, and although accommodations were over-subscribed there has been no sense of weariness or nerve strain as far as I can see."

"Wasn't that a fine pageant! One

can wax as enthusiastic as a child at Christmas time about so splendid a presentation. And the great lessons can never be forgotten by those beautiful camp girls. Hurrah for our baby Summer School!"

### NEW NORTHFIELD

*Place:* Wilson College, Chambersburg, Pa.

*Registration:* 450 women and girls. Many applied who could not be accepted for the Conference.

*Dates:* June 28th to July 6th.

*Missionary addresses:* Mrs. W. R. Stewart of China, Dr. Catherine L. Mable of Africa, Miss E. Marie Holmes of Assam, Miss Clippinger of Africa, Miss Bonine of Mexico, and Miss Woods of China.

*Camps for girls:* Presbyterian, Baptist, Methodist Episcopal, Methodist Episcopal (South), United Presbyterian, Lutheran (General Synod), Lutheran (General Council), United Evangelical, Friends, Christian, Evangelical Association, and Reformed Church in the U. S.

*Boards represented:* 15.

*Sunday program:* Bible classes; sermon by Dr. A. L. Warnshuis of Amoy, China; story hour for children; service for maids and waitresses; Student Volunteer meeting led by Miss Vernon Halliday, Sunset service led by Mrs. Montgomery; Missionary rally in the Auditorium.

*Faculty:* Mrs. Peabody, Mrs. Stewart, Mrs. Montgomery, Mrs. Farmer, Mrs. Boyd, Miss Schultz, Miss Peacock, Miss Prescott, Miss Hixson, Miss Hand, director of Chorus Choir.

*Host:* Dr. Warfield, President of Wilson College.

*Leaders of Intercessory Service:* Mrs. Mary C. Porter, Mrs. Eveland, Miss Catherine Woods, Mrs. H. W. Smith, Miss Purdy, and Miss Clippinger.

## CONFERENCE FOR NEGRO WOMEN

We are so used to the activity of all sorts and conditions of women in every department of life that we often read the reports that come from new organizations for domestic and social and re-

ligious betterment with flagging interest.

But now and then something happens along—a new application of an old idea that seems big with possibilities for the development of a people—and one's attention is challenged by the novelty or possible worth of the effort. Such an experiment is the Conference for Negro Women held at Stillman University, Tuscaloosa, Alabama, in September,

were most of them intelligent and educated women, potential leaders.

Mrs. H. P. Winsborough, Superintendent of the Woman's Auxiliary, was in attendance teaching Bible classes and noting how the women hunger and thirst for instruction and inspiration. Morning and afternoon the auditorium of Stillman was filled with the delegates, notebook and pencil in hand, as they



FIRST CONFERENCE FOR NEGRO WOMEN, TUSCALOOSA, ALA.,  
SEPTEMBER 16-23, 1916

1916. The test was made on virgin soil which has been neither the playground nor the battlefield of overlapping effort, and there is therefore rich promise of fruitfulness.

The Southern Presbyterian Church has always claimed to understand the negro and his needs, and has had profound interest in his spiritual welfare. An evidence of this is the founding of Stillman Institute for the training of negro men for the ministry. And now, in an endeavor to develop leadership among the negro women, the Women's Auxiliary has successfully carried through the first conference ever held in their interest in the South.

One hundred and fifty-five negro women were enrolled. They came from sixteen towns in six different states, and

eagerly listened with the purpose of passing all ideas on to the less fortunate home people.

An important feature of the program was a series of talks given by Mrs. Huckabee, of Birmingham, on "Practical Home-making and Its Problems." She is a state worker, employed to go about among her own people to teach them better ways of living. Intimately in touch with their lives, she could fit her talks admirably to their needs.

Messages from the foreign field were brought to the conference by negro missionaries, four of whom were women who had spent from ten to twenty-five years in Africa.

Nightly inspirational meetings were held and, to quote Mrs. Winsborough's own impression of the music that was

a special feature of these evening sessions, "we had the most wonderful singing that anyone, I think, ever listened to. No white congregation ever enjoyed such an interdenominational chorus of fifty voices, trained by one of their own leaders, a man who is at the head of a public school."

On the last night of the inspirational meeting, as we were in prayer, their final song was that which seemed to me most characteristically negro, and yet most impressive because of its peculiar rhythm and peculiar insistence upon one theme.

At the close of the last morning session all delegates were asked to respond to the question, "What has this conference meant to me?" If anyone present doubted that the expenditure of time, effort and money had been worth while, those doubts must have been dissipated by the testimony of these speakers. Their gratitude for the help given them, their delight in the opportunity afforded them for conference, the inspiration received by them from the lessons, all combined to compel the conviction that no people are more responsive to every effort made in their behalf than are the colored people of our church.

## INTERNATIONAL FRIENDSHIP

The World Alliance is an international body which co-operates in the United States with the Federal Council of Churches of Christ in America, and also with Protestant denominations not included in the Federal Council. It represents a movement, broad in scope and deep in purpose, that seeks the continuous promotion of international justice and good will. It is free from questions of church organization and doctrine. It is loyal to our government, and does not seek to decide issues in regard to the present war.

The executive committee of our Federation, meeting in Washington, D. C., in May, endorsed heartily the plan and the study courses of the World Alliance, and urged that the topic of Christianizing our international relations be

presented at the annual meetings of all mission Boards and at the Summer Schools and Conferences.

It is the desire of the World Alliance that every denomination establish a commission, that every church organize an International Friendship Committee, and that every Christian become a member. The purpose is to secure:

1. Adequate agencies for the settlement of international difficulties by other methods than by war.

2. Laws for the adequate protection of aliens.

3. Right and friendly policies in dealing with Orientals.

4. Comprehensive immigration legislation free from race discrimination.

5. Right relations with Mexico and Latin America.

6. Adequate national relief and reconstruction funds for grappling with the frightful sufferings of Europe.

What is *your* church doing to further international friendship?

## A REAL BARGAIN

When you send Miss M. H. Leavis, West Medford, Mass., the order for study books by Jean Kenyon Mackenzie, add ten cents for the recently published report of a conference on the preparation of women for missionary service. The two hundred pages of addresses and discussion are full of interest and illuminating information. Such leaders as Mrs. Peabody, Dr. Wm. H. Jeffreys, Miss Calder, Dr. D. J. Fleming, Dr. Agnes Gordon Murdoch, Mr. F. P. Turner, Mrs. Platt, Dr. Stanley White, Dr. Ellen Potter, and many others voice eloquently both practical advice and spiritual inspiration.

No young woman looking forward to missionary work or even thinking of entering upon it and no one having the responsibility and privilege of helping young women shape their preparation, can afford to be without this summary of the best thought on this subject.

Sometimes young women going out as "missionary wives" feel that there is nothing from which they can get tan-

gible suggestions. Mrs. Platt's article gives just the information these young women need. In the same way all the other kinds of women's work on the mission fields is dealt with by a specialist. Furthermore, the appendix with its list of missionary training schools and comments on each is very helpful.

#### CENTRAL COMMITTEE NOTES

We recommend the following publications, issued by the Missionary Education Movement, 156 Fifth Avenue, New York, which will be valuable to leaders of Junior Societies using the book, "African Adventurers," by Miss Jean Mackenzie:

**Suggestions to Leaders.** (5 cents.) J. Gertrude Hutton.

**African Picture Stories.** (30 cents.) Katherine Hazeltine. A set of six pictures, about 12 by 15 inches, with stories for use with Primary children.

**Directions for Making an African Village.** J. Gertrude Hutton. Handwork for use in Sunday-schools and Mission Bands. (15 cents.)

**Missionary Object Lessons for Children—Africa.** An African village or kraal in colors, with a model of a grass hut with Manual for teachers, prepared by Ruth G. Winant and Fanny L. Kollock. (\$1.50.)

**Painting Book on Africa.** Julie C. Pratt. A set of eight scenes to be colored by boys and girls. (15 cents.)

**Picture Sheet—Central Africa.** Over thirty pictures intended especially for use with African Adventurers. (10 cents.)

**Heart-of-the-Jungle Tales.** Ada M. Skinner. A book of African adventure stories for Juniors. (50 cents.)

It is possible to use the book without any of these helps, as it holds in itself a wonderful story of African life. For the thoroughly scientific teacher, however, who is willing to give time for preparation and will grade her Juniors, nothing could be more valuable than the material indicated.

We recommend "African Adventurers" for use in Sunday-school classes of intermediate grade for a period of six weeks. Many Sunday-school superintendents are seeing the value of this sort of work and

are glad to give the lesson period to a wise teacher who will use this material on Africa.

Marvellous enthusiasm has been created by the adventures of war. Why can we not, as Christians, take advantage of the thrilling story of Christ's conquest and enlist our bright boys and girls in this army of the Lord?

Societies taking up the study of "An African Trail,"\* by Jean Kenyon Mackenzie, will find in "How to Use" many interesting suggestions and programs. Mrs. Helen Barrett Montgomery, the well-known lecturer at the Summer Schools of Missions, has prepared this material, which may be obtained from the various Women's Boards of Missions.

#### QUOTABLE BITS

ABBIE BEN ADAMS

Abbie Ben Adams, may her life be spared,  
Awoke one night and felt a trifle scared;  
For on her shirt-waist box cross-legged sat  
A Vision writing on a slate.

Exceeding nervousness made Abbie quake,  
And to the Vision timidly she spake:  
"What writest thou?" The Vision looked  
appalled  
At her presumption, and quite coldly  
drawled:

"The list of our best people who'd depart  
For watering-places, sumptuous and smart."  
"And am I in it?" asked Miss Abbie. "No,"  
The scornful Vision said, "you're poor, you  
know."

"I know," said Abbie, "I go where it's  
cheap;  
I can't afford mountains or prices steep.  
But, just jot this thing down before you  
fade;  
I never leave my mission dues unpaid."

The Vision wrote and vanished. Next night  
late,  
He came again and brought his little slate  
And showed the names of people really best,  
And, lo! Miss Abbie's name led all the rest!

—CAROLYN WELLS in an Exchange.

\* The book may be obtained from any Woman's Foreign Mission Board. Price, 30 cents, postage 7 cents, paper; 50 cents, postage 7 cents, board,



# SEED THOUGHTS FOR MISSIONARY ADDRESSES



## Suggestions for Lutheran Anniversary Sermons

AS many Protestant organizations are this year celebrating the four hundredth anniversary of the Reformation under the lead of Martin Luther, it is appropriate to give here some facts and suggestions for those who are studying the text books, are conducting Mission Study Classes or who wish to speak on the subject.

*Some Themes*—"What the Reformers did for Europe."

"Influence of the Reformation on America."

"The Reformation and World Wide Missions."

*Scripture Texts*—

"Ye shall know the Truth and the Truth shall make you free."—Jno. 8:32.

"The just shall live by faith." Gal. 3:11.

"Search the Scriptures."—Jno. 5:39.

**An Outline:**

### WHAT THE REFORMATION DID

By REV. O. H. PANCKOKE, NEW YORK  
*Executive Secretary of the New York Reformation Quadricentenary Committee*

#### I. THE REFORMATION REFORMED THE TEACHING OF CHRISTIANITY.

a. *On the Bible Alone*: Rejected traditions of the church: mass, indulgences, relics, saints, monasticism.

Rejected final authority of powers ecclesiastic or secular.

Luther at the memorable debate at Leipsic said: "God's word is above all human words,"—"Councils and popes have erred and will again."

b. *By grace alone*.

The Reformers broke with the medi-

eval doctrine that men are saved by penance and self-imposed pain. They changed the conception of God as threatening men, not to be approached except through some patron saint.

Luther said: "If I were to paint a picture of God, I could do no better than to draw an all consuming fire of love."

c. *Free before God*.

The Reformation broke with spiritual autocracy of the Middle Ages.

Luther set forth the Bible teachings on this subject in the second of his great Reformation tracts: "The Freedom of the Christian Man," published in 1520. This tract has been called the most spiritual message since the days of St. Paul. In it he lays down the two propositions: "A Christian man is a free man, Lord of all things and subject to none." "A Christian man is a servant to all things and subject to everyman."

#### II. THE REFORMATION TRANSFORMED THE LIFE OF CHRISTIANITY.

a. *It brought individual responsibility*.

The Reformers held that the preaching and teaching of the Gospel alone can bring men to faith.

(1) As a result the Bible was translated and spread over the world. The Bible became the book of the laymen and the great leavening factor of Protestant civilization.

(2) The foundation was laid for thorough religious education.

Luther's Small Catechism has been, next to the Bible, the most widely circulated book.

(3) America was colonized largely because freedom of conscience was vital

to the hearts of Protestant peoples. The Puritans left England, the Palatinates left Germany, the Salzburgers left Bohemia, all because they felt their responsibility before God more keenly than the threats of earthly rulers and the loss of home, wealth and fatherland.

b. *It brought personal morality.*

The Reformers were as insistent on good Christian life as they were on pure Christian faith.

The Reformation brought three great changes in moral attitude.

(1) *It substituted the duties of life for the rules of the monastery.*

Luther said: "If you do your housework that is better than all monkish holiness."

(2) *It sanctified the home.*

Married life and women were little esteemed toward the close of the Middle Ages. In current literature woman had become a type whose characteristics were: Coquettishness, vanity, viciousness, unfaithfulness, luxury, laziness, meanness, stubbornness.

The Reformers condemned enforced celibacy as unscriptural and unnatural.

Many great men have come from a Protestant pastor's home.

(3) *It energised Christian love.*

Medieval Christians helped the poor to merit heaven. The Reformers demanded love toward the needy as the natural consequence of faith.

In essence the principles for relief of the poor, set forth by the Reformation, have not yet been improved upon by modern social workers.

### III. THE REFORMATION BROUGHT MODERN LIFE.

a. *Public general education.*

Hon. P. P. Claxton, of the National Commission of Education, says: "Few have understood better than Luther the importance of the education of all classes of people for individual good and public welfare; for material wealth, moral integrity, social purity, civic righteousness, religious freedom and the strength and stability of the state. Luther

never wearied of urging upon ministers, rulers and parents their solemn and sacred duty in providing schools and seeing to it that the children attend them."

b. *Liberty.*

Henry Lewis Smith, President of Washington and Lee University, says: "Modern democracy, which is now transforming all human customs and institutions, took its rise in the Protestant Reformation four centuries ago. The great doctrines of the sonship of the individual believer, the equality of all souls in God's sight, and the right of each child of God to worship his Father in his own way, laid the foundation of modern democratic civilization, now happily spreading over the whole world."

c. *Intelligence.*

Arthur V. Briesen says: The principal value of the Reformation is the resulting intellectual awakening of all the people in Christian countries. Before Luther they took their belief solely from the Church, obeying its commands, and conforming their actions thereto. The Reformation made them think and conform their actions to the convictions resulting therefrom. The great intellectual development of Christian nations has really sprung from and followed the Reformation."

### IV. IT IS APPROPRIATE TO RECALL ITS BLESSINGS.

Robert E. Speer says: "The great convictions of the Reformation need clear reaffirmation today—the supremacy of truth, the law of God's righteousness, binding nations and men and transcending all their imagined self-interest, the immediate responsibility of every man, not to churches or governments, but to God, faith in the living power of God in Christ to save individuals and society and to establish on the earth a kingdom, not of armaments and war, but of peace and love and justice, the possibility and duty of a vivid experience of God in the soul and of a living transforming fellowship with Him in His word and in His Son,"

# NEWS FROM MANY LANDS



## John McNeill and the General

**P**REACHING at the Metropolitan Tabernacle, London, John McNeill, the famous Scotch evangelist, described a recent conversation with a general in the British army.

Said the general: "What you need to preach to these men is: *That when they spring out of the trenches and go over the top, and a German bullet lays them low, they go to heaven, having made the great sacrifice.*"

"General," he replied, "pardon me. I have got my orders as to what to preach from other Headquarters, and I am not going to try and obey two generals. I love our men," he continued, still addressing the general, "for the glorious stand they have made, but the way I present Christ and the Gospel can never be exceeded in its utter adequacy. For the man who springs at the signal and goes over the top of the trench you can not make the gate wider than I make it, or wider than Christ's own terms, which meet every circumstance. Besides, general, *the sacrifice of a million soldiers for any cause does not come within a million miles of the unique sacrifice of the Lord Jesus Christ for the sins of the world.*"

## Facts About Bible Work

**A**T the recent annual meeting of the British and Foreign Bible Society—the one hundred and thirteenth of its history—it was reported that the work of translation and revision goes forward unchecked, and the Society's list of versions now contains 504 different languages. During the past year versions have been published in seven fresh tongues—in the Chich dialect of Jieng, Munchi, Lunda, Bhili, Vaiphei, Roviana, and Ndui-ndui. The issues for the year number 9,539,235 volumes—a result somewhat short of the previous year's, for it proved impossible in Central Europe either to produce or import all the editions needed, and though the

depots at Berlin, Vienna, Budapest, Belgrade, and Constantinople still have their doors open, their shelves were emptying.

In trenches and dug-outs, in prison camps, in barrack rooms and on battle-ships, the fighting men of all nations have been reading the khaki-bound pocket Testaments and Gospels issued by the Society. Alarming increases in the cost of production had compelled the Society to expend \$150,000 extra, merely to produce its editions, and the committee were appealing for an emergency fund which would provide for present liabilities and the claims of the immediate future.

## Mission Work in Dublin

**O**NE of the most interesting bits of Christian work in Ireland is the *Dublin Medical Mission*, which seeks to win the poor in the lower parts of the city to Christ. During the past twenty-five years over 300,000 attendances have been registered at the dispensary, to say nothing of the visits paid by doctors and nurses to the homes of the patients. Kindly and skilful ministry to the body has again and again proved effective in gaining the confidence of the most bigoted, and has led to their sincere acceptance of the Gospel. Many unenlightened Romanists have passed from darkness to light as a result of the faithful work carried on amid circumstances of great difficulty and frequent opposition on the part of the priests. The Mission has been a splendid training-ground for missionary candidates, over fifty of whom, now in the various foreign fields, owe much to what they learned of practical soul-winning there.—*Life of Faith.*

## In the Huts in France

**R**EV. J. N. FARQUHAR, Ph.D., of India, counts it a "priceless privilege" to have spent some time in the Young Men's Christian Association huts

in France. He says of the work:

"This daily commonplace service of the men by the workers is simply superb; the devotion of the workers surpasses everything I have yet seen; while the spirit of the men, and their behavior in the huts, clutch at one's heart. The scenes of the Gospels live before one's eyes—the multitudes, the needs of men, the hungry being fed, the weary entertained, the simple truth of Christ spoken. Christianity is being reborn in these huts, the religion of love expressed in the simplest and kindest service."

In speaking of a series of educational lectures, he says:

"Some of the lectures centered in lands of the East; and the great questions of color and race, of the effects of European trade, government and education on non-Christian peoples, and of the rejuvenation of Asiatic lands and savage tribes, raised the whole problem of missions. Seen in the light of these larger issues, the work of missionaries captures the mind and imagination of crowds of the men, and deep interest is created.

"What is happening in France today is not merely of service to the men, but is of the deepest significance as to the innermost heart of the Gospel. The man who wishes to get a living message to preach to the people of England, or who wishes to see church methods brought into living relation with the needs of modern men, will see in the huts enough to set his heart and mind on fire."

#### Juvenile Crime in Germany

**G**ERMAN papers deplore the increase of crime among the young. Statistics prove that the number of criminals under the age of eighteen was four times greater in 1916 than in 1914, especially in the category of theft and murder. The criminals are mostly children whose fathers are serving in the army, while their mothers work in munition factories, thus leaving them without supervision. One influential organ asks that fathers over forty-five now at the front should be freed from military service, so that Germany's increased criminality may possibly be checked.

#### Suffering in Galicia

**M**UCH good has been accomplished by an organization formed in Great Britain for the relief of the civil population in Poland and Galicia. From the latter country the following report comes:

"The devastation in this unhappy country is frightful. All the towns where there has been fighting are in a terrible condition; some are razed to the ground, and there are places where once stood villages in which now not a trace remains save a few mounds of earth overgrown with thistles to show where houses once stood. Here and there peasants shelter themselves in the remains of destroyed villages, and so long as they are in the region of the army they can obtain work and receive presents of food from the soldiers, but when the army passes on they are left stranded, and but for the work of the relief organizations would starve."

#### Safe Amid Shells in Greece

**M**ISS MARY L. MATTHEWS is the only American Board missionary left in Monastir. When the mission work was on its normal basis she was at the head of the girls' boarding and high school with a total enrollment of 150 pupils and a teaching force of ten. It is a post of great difficulty but one that should be held. In describing her work at present Miss Matthews writes:

"With three assistant teachers, one girl, and three families in the main building, and the orphanage with a woman and fifteen girls in the adjoining yard, we are a company of thirty people. Because of the danger from shells, we live in the basement, and no harm has come to any one of us, though our two school buildings have suffered damage. . . . I hope it will not be necessary for me to go away. I think no building in the city has stronger walls than the lower part of this building, and God, who has cared for us wonderfully through all these five months, surely is able to keep us from harm in the future, if He sees that it is best."

### Results of Prohibition in Russia

A REPORT issued recently, giving official information regarding prohibition in Russia, states that in 1912 the people of Russia saved only \$20,000,000. In 1913 the amount was still less. During the eight months before the war in 1914 they withdrew \$55,000,000 more than they deposited. Then national prohibition became effective, and in four months the people saved \$70,000,000. During the first prohibition year they saved \$405,000,000, and in the first nine months of 1916 the savings were \$755,000,000. For the last year of the unrestricted liquor traffic Russia's bank deposits were only \$40,000,000, while the deposits in a prohibition year in the midst of war have been \$885,000,000.

### MOSLEM LANDS

#### Armenian Relief Continues

IN reply to the question whether the work of the American Committee on Armenian and Syrian Relief will be seriously interfered with by the breaking off of diplomatic relations between the United States and Turkey, the Committee states:

"In the first place, there are now and will still remain neutral agencies through which help will be rendered. In the second place, attention is called to the fact that some of the most needy parts of the field are under the control of the Russian and British authorities who are co-operating to the full extent of their ability. In the third place, at no time has the actual shipment of food and supplies been a large factor in this work. Relief has been given chiefly through transmission of money and credits with which food and other necessities have been purchased by American Consuls, missionaries and others. No matter what happens this work will continue through neutral agents."

#### Relief Work in the Caucasus

FOUR stations of the American Board in Turkey are already under the Russian flag—Trebizond, Erzerum, Bitlis, Van, and these may form the

nucleus of a Russian Mission. The proclamation of complete religious freedom on the part of Russia, is of the utmost importance to the work; it opens the way for large developments in the Caucasus region and beyond. Already throughout this region the force on the ground are busy disbursing the relief funds sent out from America and also in ministering to the stricken people in spiritual ways. From these workers urgent appeals still come for aid, describing conditions as follows:

"The refugees are in a critical condition, naked and exhausted. Wherever we go we hear the same cry—'If you did not help us our position would be hopeless.' Everywhere we see the signs of hunger and physical faintness. It is impossible to see their deplorable condition without being deeply moved.

"Clothing has been given in small quantities by native committees. This barely covers their nakedness and so they are eagerly awaiting our coming with warm garments. The housing of the refugees is very bad, cold, damp and uncomfortable and unsanitary. There are over 260,000 refugees in the Caucasus."

At Erivan the veteran missionary, Dr. Raynolds, and Mr. Yarrow have put thousands of refugees to work making woolen garments at a living wage, thus stimulating industry while saving multitudes of lives.

#### Descendants of the Crusaders

"OUT in the desert behind the town," writes Dr. Myrea, of Kuwait, Arabia, "are always large numbers of Bedouins living in tents. These have been faithfully worked by one of our men. Last year he could hardly gain admittance to a tent but this year he is welcome everywhere and none has ever said anything objectionable about him or his message, with one unimportant exception. On one occasion he was asked about prayer and so he simply stood up and prayed so that he might show them how Christians pray. They approved his prayer and expressed their surprise at his new demonstra-

tion of Christian piety. Among the tribes in camp this year round Kuwait are the Suleib, a tribe held in the greatest contempt by all other Arabs, the greatest of their reputed Christian origin. They have proved to have at least one very interesting custom. On two occasions in connection with circumcision rites, our man has seen in the door of a Sulibi tent, a small cross decorated with brightly colored ribbons. This custom, they say, has been handed down to them from their forefathers. One theory of the origin of this interesting tribe is that they sprang from those of the followers of the Crusading armies who did not return to Europe."—*Moslem World*.

#### New Interest in Persia

LESS than a dozen years ago, when the colporteurs visited the sacred cities of Persia, they had to work secretly, and if they disposed of half a dozen copies they thought they had done well. Within the past two months one of these cities was visited by a worker, and in ten days, in spite of opposition, he sold 400 copies of the scriptures to Moslems. In that time he also met three men who gave every evidence of being earnest inquirers; two of them have since left the place and gone to a neighboring town to receive further instruction. An uncultured lad, knowing nothing but how to read Persian, has had a wonderful insight into scripture truth. His ready interpretation of difficult passages and his lucid exposition is amazing. By the daily reading of the Word of God to his neighbors he has awakened a real interest in Christianity.

#### INDIA AND CEYLON

##### The Mass Movement in India

LAST year the Methodist Episcopal Mission in India received 40,000 people, but was compelled to turn away 153,000 because there were no teachers or preachers to train them and lead them. The war has made India more ready than ever for evangelization. There is no place in the world where America can so mightily lead people toward democ-

racy as in this great empire. Fifty millions of India's masses must look to Christianity for social and spiritual emancipation. Now is the time to win them for Christ. Because the regular resources of the missions on the field are insufficient to meet the crisis a Mass Movement Commission has been organized. Twenty-five dollars annually will support a boy in boarding school, preparing him for college or seminary, and to become a leader in the native community. Fifty dollars annually will support a chaudhri (a village mayor) and his family in school where they may learn to read and write, deepen their Christian experience, and return to their own village to evangelize and teach without salary. One hundred dollars annually will establish a village school, erect the building, and support the teacher. This will make possible the immediate conversion of a whole village.

##### Close to the Tibetan Border

THE Salvation Army has been knocking at the closed doors of Tibet. For the past three years, Ensign Frank Mortimer has conducted a medical and industrial institution at Chini, some ten thousand feet up among the Himalaya mountains in Bashahr, between British India and Tibet. The scattered population numbers twenty thousand Kanauris. Many times with his medicine chest across his shoulders has he made tracks through the perilous mountain passes, while ministering with devotion to the needs of a people in snow-bound, bear-infested regions which for well-nigh two-thirds of the year are inaccessible from outside. In three years he has handled seven thousand cases of illness and accident, many of them serious and urgent, but so far not one has died under treatment. Among the patients was the Lotsa Lama, the third man in the Tibetan priesthood, who while professing supernatural power to cure the natives of their ailments, earnestly besought the Salvationist to provide him with a remedy for rheumatism! Since his recent arrival in London, the Ensign has completed a version of the Gospel of John

into Kanauri, and the manuscript is in the hands of the Bible Society.

### Rights of Indian Christians

**T**HE *Christian Patriot*, commenting on the address of the president of the All-India Christian Conference, held in Madras, summarizes conditions in the Christian community as follows:

"We are four millions of British subjects. Our loyalty has never been questioned. The percentage of literate population is the largest; in the matter of female education, we stand foremost." But, in spite of all of this, we have received no recognition at the hands of the Government. In these days of sectional and sectarian representation, we have no Indian Christian feeling to voice our grievances in the Imperial and local legislative councils. There are intricate problems of marriage, succession and inheritance which concern our welfare and which can be solved only by legislation, and there is no one there who can plead our cause, unfettered by obligations to other communities. The educational needs of our community have not received that attention from Government to which we are entitled. Indian Christians, whatever their denomination or Church, ought to unite and ask the Government to remove these grievances. Because we have been silent so long, our silence has been misconstrued into acquiescence. Hereafter we ought to break our silence and emerge into the open day to ask for our due share in the responsibilities and rights of Government."

### Why the Priests Are Anxious

**REV. EDWARD LINCOLN SMITH, D.D.**, returning from his recent visit to Ceylon, writes in the *Congregationalist*:

"In Jaffna district where for one hundred years American missionaries have been sowing patiently the seed of the Gospel and where today 11,000 children are in our mission schools, the priests complain that their people are less faithful to the rites and obligations of the ancient faith, that the present genera-

tion shows a marked falling off from the fidelity of their fathers and grandfathers.

The change is accounted for by the two words, missionary schools. Hindus believe that the seed sown in the minds of the little children by missionary teachers is undermining the faith of the youth of the land. Hence the new activity in establishing Hindu village schools, high schools and colleges, and the bitter opposition toward mission schools on every hand. Good testimony that!

### SIAM AND MALAYSIA

#### Afraid of the Dragon

**REV. J. L. HARTZELL**, of Siam, writes:

"We came to a place called Ban Bai, where they had never heard of Christ before. The people were living in the most abject slavery to the spirits and were afraid of us and our message, refusing to listen to instruction or to receive literature. One man received a copy of Matthew and a tract, but the next day brought it back. Evidently some wise neighbor had informed the innocent one of the danger he incurred in arousing the anger of the spirits. In another place I tried to interest the people in the phonograph and stereopticon, but they refused to come, saying that I wanted to take their pictures and show them to a great dragon spirit which would eat them. You may laugh at this at home, but with us it is no laughing matter, for such stories are a terrible hindrance to our work."

#### Pressing on Toward the Mark

**REV. R. W. POST**, of Petchaburi, Siam, tells of an interesting convert, a Chinese owner of a sugar mill, to whom he sold some Scripture portions when he made a river tour in 1904.

"He has read a large amount of Christian literature, including some theological text-books, all in the Chinese language; he can, however, understand Siamese very well indeed. In 1914, although there were but five earnest inquirers at Wai Neo, his faith in the

future of the work was such that he offered a fine site, on the river, of six acres, and there was a building that would serve as a chapel. But his offer could not be accepted as there was no evangelist available. He wrote out his confession of faith and sealed it with his seal.

Later he wanted to be baptized, and his examination was unusually satisfactory, especially as regards prayer and loyalty to Christ. But his desire could not be complied with as he had one wife in China and one in Siam, as is the case with many of the Chinese who can afford it. Though sorely disappointed, his loyalty did not waver, and in January, 1915, he bought a building in the market and set it apart as a chapel, even though there was and is no prospect of an evangelist. His latest proof of love to Jesus is his decision to divorce one wife in order that he may be baptized. Pray that he may himself become the evangelist for Wai Neo."

#### Needs of Malaysia

**M**ALAYSIA is one of the greatest mission fields in the world. It covers a space about equal to the United States, but is broken into many islands; and has a population of more than forty millions. The island of Java carries four times as many people as the state of New York, and has an immigration of 310,000 Chinese and Indians every year. Sumatra and Borneo alone could support 200,000,000. The religions of this vast number of people are Hinduism, Buddhism, Confucianism, Taoism, and Mohammedanism. The latter religion is chiefly embraced by the Malay races. And for all these millions, there is a total of about 400 Christian workers, European and native all told. There are about 140 from Germany, the Dutch and English societies together have about 160, and America has a little more than 100. The Methodist Episcopal Church is the only Christian body in America represented in that great and needy field. It is at the crossroads of civilization and a strategic point.

## CHINA

### The Industrial Revolution

**A** COMMERCIAL writer is stirred by the industrial revolution which is now taking place in China, and says: "This revolution demands vision, imagination, and statesmanship on the part of America. American manufacturers, exporters, bankers, and capitalists must visualize not the Far East of twenty years ago, not even the Far East of today, but the Far East of ten or twenty years hence. China's undeveloped resources—and what is true of China is true of the Philippines and of the other Pacific countries—should engage our attention. China's dense population, industrious and peace-loving, just emerging from feudal conditions of a few thousand years is on the threshold of a new era. Once raise the standard of living of these millions, and present trade figures and possibilities will become insignificant. China uses only about one dollar's worth per capita of foreign goods. Japan, with much fewer natural resources but with a larger purchasing power and with greater desires for Western products, has a foreign trade eight times as great per capita as that of China. China today is entering upon an industrial revolution which means 200,000 miles of railroad instead of her present 6,000. Hundreds of blast furnaces will be needed instead of the four that she now utilizes; while her great mineral wealth will necessitate large consignments of mining machinery. Flour mills, oil mills, steel works, power plants, telephones, telegraph systems, chemical works, paper mills, sugar mills, cotton mills, and factories of many kinds soon to be needed in China will call for unlimited capital and technical equipment."

Does not the Church see the significance of this revolution, too?

#### New Vices for China

**W**ITH the abolition of opium, China is being exploited by liquor and tobacco firms of the United States, Europe, and Japan in an effort



to introduce the use of alcoholic intoxicants, cigarettes, and other forms of tobacco.

Soon after the prohibition of opium the United States Consular Reports began to record China's increased importation of beer and cigarettes. Net profits of foreign wines and spirits increased from \$2,614,000 in 1906 to \$5,026,000 (Mexican dollars) in 1915. The Chinese daily papers are made mediums for advertisements of special brands of beer and whiskey. Billboards and electric signs invite the use of foreign beers. In one brewery in the city of Chefoo there is a running stock valued at \$6,000,000 Mexican throughout the year. There are several breweries situated in the various foreign settlements.

Through the efforts of the British-American Tobacco Company, which has announced as its slogan, "a cigarette in the mouth of every man, woman and child in China," China's people are rapidly becoming addicted to the tobacco habit. A banker returning from China says of this same company that its cigarette posters have flooded the country.

Up to the beginning of this enterprise, the Chinese had never used tobacco except in pipes and in very small quantities in cigarettes, which they rolled themselves. Now it is estimated that half the cigarette consumption of the world is in China.

#### College Girls in Peking

THE new home of the North China Union Woman's College is in the old ducal residence known as T'ungfu. It is in the east city of Peking, only a few hundred yards from the American Board Mission. The Methodist Mission is about a mile south, the Presbyterian about two miles north, the London about a mile and a half west. The site being purchased for the Federated Peking University, of which this is likely to be the women's department, is more than a mile to the southeast. The Union Medical College for Men is half a mile south and the Young Men's

Christian Association quarters are about a quarter of a mile southwest. No more central or desirable location could be found in the city.

In the main ducal residence are four quadrangles with several fine old Chinese buildings, which, if the college had one hundred pupils, would still provide a chapel and assembly room, a museum and library, all lecture rooms needed, except for science, and also homes for eight or ten foreign teachers. This leaves, as the immediate needs of the college, student dormitories, a large science building with suitable laboratories and provision for musical and household science departments. At present two buildings needed for lecture halls are being used as dormitories. There have been thirty-six students doing full college work this year, besides nine others taking part work.

#### A Representative Membership

IN a recent membership campaign 1,054 members joined the Peking Young Men's Christian Association, more than 600 of them for the first time. This brought the membership up to 2,500. The President, the Premier, the Minister of Foreign Affairs, the Minister of Education, admirals, generals, heads of colleges, the chairman of the United Chamber of Commerce, and other prominent men are contributors or members and in many ways give evidence of their keen interest in the Association. The annual budget is \$100,000 Mexican, all of which is raised locally. The directors are all Chinese. There are fifteen Chinese and five foreign secretaries leading the work in the two branches.—*Foreign Mail.*

#### Medical Union in Canton

THE many friends of the Canton Hospital will be glad to hear that the long-hoped-for Canton Medical Missionary Union has been consummated.

Three missions have definitely promised to provide Staff members, and have appointed their representatives on the Board of Directors, namely the Ameri-

can Northern Baptist Mission, the Reformed Presbyterian Mission and the American Presbyterian Mission. The New Zealand Presbyterian Mission is merely waiting confirmation of similar action by cable from its Board, and the United Brethren Mission also expects shortly to participate in the Union. The other Missions also favor the plan.

#### A Short Cut to Chinese

**A** NEW system of Chinese shorthand has been perfected by the brothers, Dr. Ernest Peill and Dr. Sidney Peill, of the London Missionary Society in North China, whereby illiterate, ignorant folk can be taught to read the difficult Chinese language in a very short time. Rev. Arnold Bryson, during a trip in the Western district, taught one lot of men to read intelligently in three days! He says he will never forget the look in their faces, when they told him of the strange things that had come into their lives, that in three days they had learned to read for themselves. They each bought a copy of John's Gospel. The new system, which is known as the "Tzuwu," is certain to spread to other places, and it is believed that it will have a tremendous influence.—*The King's Business*.

#### Arabic in China

**D**R. ZWEMER, who is now on a trip to China, wrote shortly before starting: "There is an increasing use of Arabic among Chinese Moslems. There seems to be a revival of Arabic study.

All mosques in the province of Chih-li have Arabic schools; the Ah-hungs (Mullahs) can read the Arabic Scriptures easily. In Peking that language is taught on a larger scale than elsewhere. There are even schools for girls to learn Arabic.

In Shansi seven mosques teach Arabic and outside the mosques there are four schools where girls under sixteen years of age are learning Arabic. There are seven men here who read Arabic well; probably each place has at least one.

In the capital of Kiang'su the Mohammedans have some good schools and in the mosques the men are trained in Arabic, the Koran and the traditions. There is even a theological seminary taught by a man who has been to Mecca.

Every year Moslems from other countries pass through Honan province.

I am proposing, therefore, to take a considerable quantity of Arabic scriptures and other books, hoping to plant this living seed in many a large, uncultivated acre."

#### JAPAN AND CHOSEN

##### Yokohama's "Chinatown"

**R**EV. MR. FORESTER, a representative of the Church Missionary Society in Japan, is quoted in the *C. M. S. Gazette* as follows:

"Yokohama is the terminus of all the east-bound traffic of the Occident, and for China and Japan the gateway of the road to the great new world. On the slopes of low hills near the station, and stretching across to the harbor, is Japanese Yokohama with all the usual appurtenances of any Japanese town, and between this and the foreigners' domain lies a third world, the 'China Town' of Yokohama. There can be bought all the Chinese necessities and luxuries that any of the 4,000 denizens of China Town may need—Chinese pickles, sweetmeats, hams, birds' nests, ancient eggs, and so forth. Off the streets are open courts and alleys, very reminiscent of London back streets and their ramifications. The houses are two-storied, and one family lives below, and a second, with a separate staircase, up above. Dirt and discomfort seem to abound. In each house is an idol shelf with rice, incense, and candles set before shrines and images.

"On one afternoon I visited six houses in one court, and in answer to the question, 'Do you know anything about the Christian religion?' the reply each time was, 'I have never heard.' Beyond a few instances the women know no Japanese, in spite of having lived ten, fifteen, or twenty years in Yokohama, and will have to be taught in their own Can-

tonese tongue. The great need is a Cantonese woman to teach them."

### Japanese Endeavorers

THE Japan Union of Christian Endeavor has passed its quarter-century mark with the holding of its twenty-fifth annual convention in Tokyo. It was a memorable occasion, unique in at least the following points aside from its significance as a silver anniversary:

It was reported at that time that there had been during the year a net gain to the Union of 112 societies with a membership of 5,686, which is almost double the enrolled numbers of a year ago. There was also a similar advance made in funds collected in Japan for Christian Endeavor work. The 212 societies represent twelve different denominations.

Endeavorers were not satisfied with last year's record gains. They pledged themselves to a still stiffer program for the year to come, officers and councilors pledging their best efforts to secure another hundred societies, to double the number of sustaining members and also that of subscribers to the magazine, and to cover the whole empire with evangelistic tours in the interests of Christian Endeavor, while eighty of the delegates over their own signatures pledged their efforts along the five lines of daily prayer, regular church-attendance, aiding the Sunday-school, doubling contributions, and engaging in some form of social service—peace, temperance, and good citizenship being the movements specially emphasized.

### A Korean Pastor's Vow

REV. JOHN E. MOORE tells an interesting story of a Korean evangelist:

"Pastor Hyun of the First Methodist Church, Pyeng Yang City, took upon himself a vow. He said: 'I will not cut my hair until I have added five hundred new believers to my church.' This was early in the year 1916. All through the summer Pastor Hyun went about looking like Alexander Dowie or Pad-

erewski. Many people laughed, some were offended to see their minister looking so shaggy, and no one could understand it. It was unthinkable that he was going back to the old days of the top-knot, but Hyun had said nothing about his vow. In the autumn one day Hyun appeared with a perfectly proper cut on his fine head of black hair, and his face wreathed in smiles. Few knew the reason, but Hyun had gained his five hundred converts."

### Advance Into Manchuria

THE migration of Koreans to the sparsely settled valleys of Manchuria is being facilitated by the cheap colonial rates offered by the Japanese government railroad leading into that country. In past centuries the Korean people spread over a large portion of Manchuria, and now under the pressure of the Japanese colonization of Chosen, the Koreans are again moving northward. The Presbyterian mission of course is anxious to keep up with the tide, and is planning for a station in Manchuria in the early future. Everything augurs for a steady stream of migration to the section, and the workers on the field believe these emigrants should have the same opportunity for hearing the Gospel in their new home that they had in their old.

### Kim's Zero Marks

REV. JOHN Z. MOORE, of the Methodist mission in Pyeng Yang, Korea, writes of Kim, one of the leading native Christians:

"He is now sixty-three years of age and began to believe in Christianity when he was forty-two. All these years he has given his time to the church without a cent of pay in money. He has a farm that gives him a living. He has never wavered, but during recent special meetings, he made a confession:

"He arose and said: 'I had a dream and I am so ashamed I have not told it to you before. Now that you are all getting such blessings I cannot but tell it for I want a new blessing myself. In

the dream I was having my final examinations. First one was on my theological beliefs; I passed with a full hundred on that. Then, Bible reading; there was no trouble about it, as I had not missed a day reading the Bible for twenty years. Then came prayer and I passed on that. In fidelity I received 100, for when have I wavered or thought of not being faithful to the end? But when it came to real love for the brethren I received zero, and on preaching from house to house and to individuals, I did no better. Then when it came to the question as to whether I had returned all glory to my Lord, I utterly failed and broke down and wept. Now I have made my confession and I pledge you and my Lord, that for this new year I will work to remove these three zeros from my record."

## AFRICA

### Making Headway in African Tribes

**I**N Africa, under the British rule, it is left to the chief to decide whether he will have mission schools or not. In some instances it takes years of friendly overtures on the part of the missionaries before the chief's consent is obtained. In other cases the chief is fairly eager, and it is simply a question of finding a suitable teaching force. Rev. C. C. Fuller, of Mt. Silinda in Rhodesia, writes:

"We are overwhelmed with the openings for new work. Chiomo, one of the principal chiefs to the southeast, has asked for a school to be opened in his territory on this side of the border, although most of his people are in Portuguese territory. There is more than one opening across the Sabi, but I fear that nothing will be done until we have more men in the field. Everything is ready for the school at Chipinga and it will be opened next month, we trust. It is a long fight to get into Mutema's. I am confident that we shall succeed this year. Nearly all of Mutema's people want us to open a school there at once and our men are ready to go. Mutema has more boys and girls away at school than any other chief of whom I know. His people

are generally more progressive than most of the natives of the district.

"Mr. King has written you about the opening at Gwenzi's and his hope to establish a school there. There are few chiefs in this country with as many people as Gwenzi and, as he is near Mt. Silinda, they know what we teach and what it means to become Christians. Personally, I think it is one of the most important points for us to occupy. Our work at Mphungu's is already bearing fruit and people are being converted. The conversion of a school girl who was to become one of the wives of the Chief led to a great disturbance. The Chief wanted to throw out the school and the teachers. But more sober counsel prevailed and there is peace again, although I hear that the girl is not yet back in school. The head-wife of Mphungu—he has a lot of them, six or eight—has professed conversion and can have a great influence over all his people.

### News from Khartum

**I**N the heart of Africa lies the Anglo-Egyptian Sudan, a vast area, which, in its agricultural possibilities, may be compared to the Mississippi Valley, to Mesopotamia or to Australia. On account of its strategic location and the fertility of its soil, it is estimated that the population of the Sudan will probably quadruple in the next fifty years under the just and stable British government.

The capital of the Sudan is Khartum, a modern city of 20,000 inhabitants. A medical school is to be erected in Khartum as a memorial to Lord Kitchener, and toward this memorial the son of the Mahdi of the Sudan has contributed nearly \$400—a dramatic instance of Sudanese loyalty during the present war.

A few months ago was reported the baptism of the first pagan converts on the Upper Nile. Now word has come of the baptism in the cathedral at Khartum of the first convert from Mohammedanism in connection with the C. M. S. Mission in the Northern Sudan. This convert is an orphan girl, twenty-one years of age, who had been put in the

care of the missionaries some years before when her mother died in the civil hospital and her father deserted her.

#### Sunday-schools in the Sudan

REV. STEPHEN TROWBRIDGE has recently completed a two months' tour through the Sudan, and, as a result of this trip, has outlined plans for the work of Rev. Ibrahim Girgis, who has been chosen by the World's Sunday School Association as Secretary for the Sudan. Mr. Girgis is a native of the village of Meir in the Assiut Province, his father being the first person in that village to unite with the evangelical church.

The Biadia church, of which Mr. Girgis has been pastor for twenty years, now has an organized Sunday-school of three hundred members. Most of the members are preachers of God's Word. Even some of the young boys go out in the streets and nearby villages to tell the good tidings of Christ.

The plans as outlined by Mr. Trowbridge, include the grading and organization of the Sunday-schools now in existence in the Sudan; inspirational meetings and training courses for teachers, chiefly in Khartum; pioneer work in towns where no church or school is yet established, remaining if necessary two or three months in one place in order to get the work started; production of literature in Sudanese Arabic, and the writing of one or more original Sunday-school text-books in simple classical Arabic.

#### Shortage of Medicines

"WILL the next steamer bring the necessary medicines?" is the daily question in Africa these days. Dr. H. L. Weber, writing from Efulen station, tells of a 14-year-old boy who brought his sick mother to the hospital. She was very ill, and they had walked 100 miles to reach the medical aid she needed. But there was no medicine, and the missionary was forced to turn them away. The boy broke down and cried, for the mother will probably die before

the needed drugs arrive. This is just one of the heartaches the missionaries suffer in these troubled times.—*The Continent*.

#### Progress in West Africa

THE Southern Presbyterian Church reports that the work of its African mission has been carried on under many difficulties and embarrassments. Transportation facilities have been greatly interfered with by war conditions, and the missionaries have been subjected to vexatious delays in receiving their supplies. At one time they were entirely out of medicine and might have suffered seriously if one of the state hospitals had not come to their relief.

The native church has experienced much persecution at the hands of Roman Catholic priests and their followers, the opposition from this quarter having been more bitter and more annoying than in any preceding year.

Notwithstanding these difficulties the work of the mission has had most extraordinary success. The total number of additions by baptism was 2,672, which is 785 more than the largest number received in any previous year, and 1,468 more than the number received last year.

Much emphasis is being placed upon the matter of self-support, and to this end the practice of the tithe has been insisted on and has been adopted by a large proportion of the church members and by practically all of the church officials.—*Christian Observer*.

#### ISLANDS OF THE SEA

##### Silliman Institute, Philippines

ONE of the biggest character building forces in the Philippine Islands is Silliman Institute, which was founded in 1901 at Dumaguete, Oriental Negros, for the express purpose of educating Christian young men. The school was opened in the basement of one of the present buildings with an enrolment of fifteen. Last year the opening enrolment reached the mark of 832. The classes range from the third grade

to two years beyond high school. The graduates receive the degree of A.B. and can enter the University of the Philippines without entrance examinations.

The industrial department, where a limited number of boys from poor homes are allowed to work their way through school, turns out all kinds of furniture and smaller articles for sale. The shop is open from 1 to 5 o'clock on week days and from early morning till noon on Saturdays. In the printing office, also run by students, the 1917 class annual was printed this year. The school a few years ago widened its portals and took in young women also, and some have already graduated. But with them and with the Chinese students the present buildings are outgrown, and a campaign is being waged to raise \$100,000 for enlarged quarters. A \$15,000 science building has just been finished, but other class rooms and dormitories are badly needed.

#### Wild Tribes at School

REV. JULIUS S. AUGUR, who went out under the American Board to Davao, Mindanao, about a year ago, writes of the schools which the mission is conducting among the wild tribes of that important Philippine island:

"Back in the hills among the Kalagans, we have a school with an enrolment of about sixty-five. And among the Bogobos we have two schools, one with about forty students, and the other about sixty-five. These schools are doing a good piece of work in their several communities. But it has been a difficult task to convince these children of the hills of the advantages of schooling, and with no truant officer, such as we have in enlightened America, the attendance is likely to be irregular.

However, we are making a bid for the older boys by laying more stress on industrial work. And instead of having only one school making chairs out of rattan, we have now provided three schools with this equipment, and also

with gardening tools. More schools are needed, but at the present time we are not in touch with capable teachers. The pupils in our schools among the wild tribes show greater ability than the pupils that we saw take part in Government school exhibitions, who were more largely selected from the Visayan Filipinos. There is reason then to be pleased with this work."

#### NORTH AMERICA

##### Rousing a Community

REV. C. P. MEEKER, of the Extension Department of Moody Institute, Chicago, recently conducted an interesting series of meetings at Niles, Ohio, in a section where only one church edifice was standing. Welsh services formerly had been conducted in this building, but had been abandoned for years. When Mr. Meeker and his singer arrived, they found that no preparation had been made for the meetings. They had to have the furnace of the old church repaired, the carpet mended, and the broken window panes replaced. Then they sought to reach the people by a house-to-house canvass and by advertising. Much time was spent in earnest prayer. The audiences at first were very small, but grew steadily, so that before the close of the meetings, the church was packed and interest at white heat.

There were about eighty professed conversions, and at the end of four weeks, a new church organization was formed with a Sunday-school of ninety-three. This enrollment has been increased to 125. The church now has an attendance of about seventy at its prayer meeting and 150 or more at the Sunday evening services. This illustrates what can be done in neglected communities where the old time Gospel is preached in the old time power.

##### Presbyterian Board Statistics

THE splendid activities of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. for the year ending March 31, 1917, may be summarized as follows: The 1,353

American missionaries of the Presbyterian Church have been at work in twenty-seven missions, carrying on their work from 170 principal stations, and aided by 6,242 native helpers of all grades, from teachers to ordained preachers. The communicant membership of the Presbyterian Church on the mission field numbers 161,470. Sunday school membership is 238,094. In the 2,063 schools of all grades, from the kindergarten to the college, 74,420 pupils receive instruction. The 118 physicians (men and women) last year treated 753,971 patients in the 176 hospitals and dispensaries, and the output of the ten mission presses was 32,704,182 pages. The receipts of the Board for the year amounted to \$2,525,369.03. This was more than the original appropriations at the beginning of the fiscal year, April 1, 1916, called for, but the exigencies of the war and the consequent high price of silver throughout the world entailed large additional and unforeseen expenditures, so that a call was issued for \$245,000 for a War Emergency Fund, and a similar fund will be necessary this coming year above the regular appropriations.—*Christian Work*.

#### Men and Millions Movement

**O**RGANICALLY, the Men and Millions Movement of the Christian Church grew out of the Million Dollar Campaign of the Foreign Christian Missionary Society. Practically, foreign missions is the paramount issue in every effort and every feature of the Movement. Only a sixth of the \$6,300,000 fund goes directly into the foreign service, and possibly not more than half of the 1,000 new workers will be engaged abroad, and yet the primacy of world-wide evangelization is frankly and fully set forth in every meeting, and in every conversation that is held in the interest of the Movement.

President Burnham and Secretary Lewis plead for an adequate Christianization of America, "Not for America's sake alone, but for the world's sake." The colleges are granted \$3,500,000, not merely that the denomination may

have colleges, but that they may be equipped to train the 1,000 new missionaries for home and foreign fields, and supremely the latter.

#### Missionary Fellowships

**I**N order to forward the cause of missions three Missionary Fellowships, each yielding \$500 annually, have been established by Union Theological Seminary. They are intended for missionaries on furlough and for exceptionally qualified natives of mission lands who have been engaged in responsible positions of Christian service.

The aim of these fellowships is (a) to promote advanced missionary preparation, and (b) to encourage productive missionary scholarship. Applicants, therefore, should be individuals of special purpose or promise, who have already completed a course of theological study and have engaged in actual service in missionary countries. In making appointments to these fellowships, preference will be given to those applicants who wish to use such opportunities in the solution of some particular problem, such as the theory, science, practice or history of missions.

#### Italian Presbyterians

**A**T the beginning of 1916 the Presbyterian church in the United States had 103 churches and missions using the Italian language with 4,800 members and more than 8,000 enrolled in its Italian Sunday-schools. Last year over 1,100 Italians were received into these churches on profession of faith. Sixty Italian-speaking pastors are employed, 23 lay workers, 32 visitors and over 350 American volunteers. At least \$100,000 is annually contributed by the Presbyterian church in the United States for this work of evangelization among Italians, over and above the amounts which Italian Presbyterians themselves contribute. Forty-two churches report English classes for Italian men and twenty for Italian women. On the iron ranges of Minnesota, where there is a population of nearly 10,000 Italians, the Presbyterian churches em-

ploy a staff of five parish workers among Italians beside the regular pastors.

#### Waste Paper for Missions

**P**RESIDENT WILSON'S statement that "this is the time for America to correct her unpardonable fault of wastefulness and extravagance" has met with early response, among other, from the Presbyterian Assembly's Board of Home Missions, which proposes to save waste paper. The plan is for the children of Sunday schools to save the current papers and magazines that come to their homes and at an appointed time bring them to the church. When a sufficient quantity has been gathered in this manner, they are to be sold. This process is to be repeated until a given sum has been realized, when it will be forwarded to the treasurer of the board for the support of its work. If a school desires, it may select some special mission field to which its funds will be applied. The plan is not new, but with paper selling at its present price, it becomes a very easy and effective way of raising money. The Sunday schools may very properly co-operate in work of this sort. It will stimulate interest in Home Mission effort, and teach thrift and economy. A unique card describing the plan may be had by addressing the Presbyterian Board of Home Missions, at 156 Fifth Avenue, New York City.

#### Among the French in Louisiana

**R**EV. M. R. PARADIS writes in the *Missionary Survey*:

"There is a crying need for the dissemination of Bible truths among the French people of Louisiana, for outside of a few of its doctrines taught by their teachers, the Bible is unknown to them except as a 'dangerous book.' Traditions are the source of the larger portion of the doctrines taught the people. Nine times out of ten, saints are addressed as mediators, and the 'Great Mediator between God and men,' the man Jesus Christ, is almost lost sight of by the mass of the people in their prayers. Many of them, therefore, are beginning to have doubts as to whether some of the teach-

ings received from their childhood are of divine origin, and gladly listen to gospel teachings when approached in the right manner. Between 200 and 300 have accepted the truth, on profession of their faith, within the last few years; but their illiteracy is a great obstacle to progress. Personal intercourse must be prudent, wise and frequent, in order that their minds may grasp the truth."

#### The Chicago Hebrew Mission

**T**HE Chicago Hebrew Mission held services of dedication of its new headquarters at 1505 South Sawyer Avenue on the afternoon of June twenty-seventh, and in the evening of the same day dedicated its new branch at 1311 South Kedzie Avenue.

#### International Missionary Union

**T**HE thirty-fourth annual meeting of the International Missionary Union was held at Clifton Springs from May 29th to June 4th, inclusive. The Union, whose membership is limited to those who are, and those who have been, foreign missionaries, was founded by the late Rev. Dr. Gracey, one of the editors of the REVIEW. There are now over two thousand living members all over the world, literally among every nation under heaven. The attendance is much affected by world-wide events, and this year was smaller than usual, seventy in all, of whom one-half are still active in the foreign field. At the annual memorial service for members, who, during the year, have entered into the joy of their Lord, mention was made of twenty-seven members whose aggregate terms of service in the foreign field summed up nearly eight hundred years of active service. Besides the addresses which many of the members present made upon various aspects of their work, many practical questions relating to missionary life in foreign lands, furloughs, education of children, use of specials, and the like, were discussed, and the "findings" of the meeting sent to the annual meeting of the Foreign Secretaries at Garden City, Long Island.—*Southern Churchman*.



### Southern Presbyterian Missions

REV. RUSSELL CECIL, D.D., of the Southern Presbyterian Church, writes in the *Christian Observer*:

"The report of our Executive Committee of Foreign Missions is unusually encouraging. While there has been an unavoidable increase in the deficit, it has not been the result of a lack of interest or a want of generosity on the part of our people, but is due to the present disturbed conditions of the world on account of the war. The growth in membership has reached 5,256, much larger than ever reported before from the foreign field for a single year. Our Church now has a membership abroad of 38,169. The pupils in day schools have increased fifty per cent., and in the Sunday-schools sixty-six per cent. The total contributions have reached the splendid sum of \$570,856; and the resources on the foreign field have amounted to \$122,332. We now have 375 missionaries in the field, and 205 native candidates for the ministry.

The Church should, therefore, thank God and take courage. Let us not consent to consider, even for a moment, a policy of restriction in this work of world evangelization. It is a time to push forward with renewed vigor and energy, and we must determine to make the sacrifices that may be necessary."

### The Progressive Indian

DURING the past four years the number of Indians that have adopted the white man's costume has risen from 160,000 to 190,000.

Those four years have seen an advance of Indian literacy from 55,000 that could read and write English to 75,000. The latter is about thirty per cent. of the whole Indian population.

Most important of all, the four years have brought an increase of forty per cent. in Indian church-attendance. Besides, in two years the number of deaths of Indian babies has decreased one-half. Along with these other encouraging figures has come a large increase in the number of Indian farmers.

A decent national treatment of the red man, together with wise education and the beneficent influence of Christian missions, are rapidly transforming the Indians from a problem to a pride.—*C. E. World.*

### Canadian Church Growing

THE war has powerfully effected the work of the churches, as it has every other form of activity in Canada. Almost 500,000 of the best young men are in the Canadian expeditionary force for overseas service. Enormous sums have been raised cheerfully and heartily for Red Cross and various forms of patriotic work. The immense increases in the cost of living have diminished the giving power, especially of those who are on fixed incomes. The theological colleges are almost emptied of students through enlistments. But, notwithstanding, the Canadian Presbyterian Church has had a great year. The reflex action of the tragedy of the war has led to larger zeal in the work of the Master. There has been advance in the number of communicants. A crippling debt of \$150,000 on the missionary and other schemes of the church has been almost entirely removed, and in spite of the fact that no less than 270 of the missionary students are at the front, the home mission work proceeds with increasing vigor. Their place for the past two seasons has been taken by a corresponding number of students from American seminaries. Twenty foreign missionaries are in service with the overseas forces, fourteen of them on the urgent appeal of the British legation at Peking, having gone to officer a Chinese contingent sent to France for labor purposes. Some ministers are chaplains and a number have rendered valiant service in the fighting forces.—*The Continent.*

### LATIN AMERICA

#### Educating the Porto Ricans

BISHOP LEETE, of the Methodist Episcopal Church, reports as a result of his visit to Porto Rico:

"More than sixty per cent. of Porto

Ricans are illiterate. Before American occupation the whole school enrollment in the island was 22,000. At the present time 170,000 pupils, a handsome increase, considering the poverty of the people, regularly attend the very good schools which our government has fostered. Visits to these schools and to the departments of the University of Porto Rico at Rio Piedras and Mayaguez proved interesting and reassuring. Both Spanish and English are taught, the latter sometimes, it is true, with an accent which is a fairly complete disguise. Natives are found, however, whose English is admirable. Every school has the United States flag and the salute to the flag. At Rio Piedras the art and domestic science work and at Mayaguez the agricultural and mechanical instruction and attainments were especially impressive. American educators met in the island are remarkably alert, progressive and enthusiastic."

#### Low Ideals in Cuba

"IN aims and ideals we find very low standards among these neighbors of ours," writes an American missionary in Cuba. "The desire that I hear expressed most often is that they may have luck in the national lottery and win thousands of dollars which may be spent at once in having a good time. So low are the ideals concerning education that the public schools provide nothing above the fourth or fifth grade. As a rule the teachers of these schools are lacking not only in education but in high moral standard.

"It is appalling to see the attitude of indifference and the ignorance on the part of many in regard to anything pertaining to religion in the true sense of the word. The greater number of the people have not yet been reached by the mission school, the Sunday-school, or any of the various missionary agencies. Quite a different story must be told of those who have.

"When an older son or daughter has been educated in one of the mission schools, there is always the desire that brothers and sisters and friends shall

have the same privilege. Conditions are changing so greatly that those whom we never hoped to reach have crossed the line of prejudice and suspicion and are knocking for entrance to these schools."

#### The New Mexico

REV. S. G. INMAN, Executive Secretary of the Committee on Co-operation in Latin America, who has been making an extended tour in the countries to the south of us, writes:

"One notices immediately on getting to Mexico these days that the country is in the hands of a very different class of people from those who ruled it in the old days. The *intelectuales* are no longer in evidence. The common people are having their day. Will this last? *Quien sabe?* What will probably happen is that the best of these *intelectuales* will become more democratic, and in the years to come there will develop a combination of these elements that will make the best and most efficient public servants that Mexico has ever known. This will take time. I only hope that the people of the United States realize the necessity of this time element, of giving the Carranza government strong backing in dealing with the tremendously difficult and multitudinous problems confronting it. Sympathetic understanding on our part will encourage our friends in their long period of reconstruction, which will be as trying for them no doubt as were our days following the Civil War. Meantime it will help wonderfully to challenge every sensational report about Mexico seen in the newspapers."

#### Mexicans As Miners in the North

JUST before returning to Mexico, Dr. John W. Butler, always concerned for the welfare of the people with whom he has spent the last forty years, wrote to *The Christian Advocate* to call attention to the opportunity for foreign missionary work brought to our doors by the migration of large numbers of Mexican laborers into the mining sections of Pennsylvania and other states. It is understood that the thousand Mexican

miners already in the north have stood well the rigors of the past winter and given satisfaction to their employers. He says: "The Mexican is a good miner. Improved conditions and better wages will keep him in Pennsylvania and bring a stream of others after him. Will not our pastors and other Christian workers take an interest in these people? They are approachable and, when treated in a kindly way, are easily led. Those of the Mexicans who remain in Pennsylvania will make better citizens if evangelized. Those who return to their native land with a heart knowledge of the Gospel will make the best kind of missionaries. It is a God-given opportunity."

#### A Prison in Panama

ONE of the good things which the United States needs to take to Panama are modern ideas of prison reform, judging by reports which come of conditions in Chiriqui prison.

The greater part of the prisoners in Chiriqui have not even been tried. One recent visitor reports 210 untried prisoners in confinement to 80 who have been convicted.

It is nothing for a man to have to wait months for trial, even though arrested for a slight offense. In one case a man was held twenty-five months for trial and then sentenced to one month's imprisonment. He got no redress for the additional twenty-four months he had spent.

And while they wait they must work, without pay, for the Panama government. Under overseers armed with bull-hide whips and unlimited orders to shoot if a prisoner tries to escape, they build roads in the hot sun.

For the ordinary prisoner the food is bad and the sanitation beyond words. Those who can afford it may have food brought in from outside and are lodged in upper rooms. They are also excused from work.—*World Outlook*.

#### Newspaper Evangelism in Jail

REFERENCE has already been made in the REVIEW to the practice fol-

lowed by a weekly illustrated paper in Buenos Ayres, which has published a paragraph each week about the teachings of Christ, and which, in response to inquiries as to the source of the quotations, inserted a paragraph recommending its readers to procure the New Testament, and to write to the Bible Society's depot in Buenos Ayres enclosing the price of a copy in stamps. The result was that the British and Foreign Bible Society's agent within a few days received 160 letters asking for New Testaments and enclosing stamps.

One of these letters was signed by seven prisoners in a jail, who enclosed stamps for New Testaments! Subsequently one of these prisoners wrote:

"I am very grateful to the Bible Society for having given me the light in this prison, where there seemed to be nothing but darkness. These divine precepts have acted on my soul with saving power."

#### Immigrants in South America

IN Uruguay and Brazil, as well as in Argentina, the Italians lead in the number of immigrants, with Spaniards and Portuguese following as seconds. The great trend of immigration from Europe has been, so far, to these countries, and the immigrants who have a religion at all are mostly Roman Catholics. But the Argentina year-book records 19,800 Mohammedan Turks. One-half its Syrian population is also reckoned as Mohammedan. There are two mosques in the Brazilian city of Sao Paulo, and Arabic papers are published there and in Argentina. Into the rice fields of Brazil Japanese colonization societies are pouring immigrants by thousands and we may well remember that Count Okuma recommended the coasts of Chile, Mexico and Peru as a field of influence for Japan, and an asylum for the excess of her population. Peru has a large and prosperous Chinese and Japanese element; the Chinese are rapidly becoming the merchants of Panama; and in Jamaica, after two hundred years of English control, eighty per cent. of the stores are operated by Chinese. According to a report there were in 1913 in British

Guiana one hundred and thirty thousand East Indians and the number was said to be rapidly increasing.

### The Gospel As a Weapon

REV. T. J. BACH, of Maracaibo, Venezuela, tells of an exciting experience which he had on a recent trip:

"One day as I was climbing a high mountain I was overtaken by another traveler, who suddenly asked me: 'Have you a revolver?' Somewhat astonished, I answered, 'No,' but added that I had something more efficient, and I showed him my pocket Bible. At the summit of the mountain we dismounted, and I asked my companion to join me in a slight repast. Just as we were ready to resume our journey, he pulled out a huge revolver and began examining it. While I was wondering what his intentions were, he abruptly broke the silence with the question: 'Have you any American gold?' Lifting my heart in prayer to God, I answered: 'No; but I have that which is better.' I handed him a Gospel according to St. Luke and continued: 'Read this and you will find a treasure of greater value than gold.' Accepting it, he returned his revolver to his belt, shook hands with me, and departed. Had I had American gold instead of a divine Gospel, that might have been my last trip."

### OBITUARY NOTICES

#### Bishop Walker

THE Right Rev. William David Walker, D.D., for twenty years Episcopal Bishop of Western New York, died suddenly on May second at his home in Buffalo, in the seventy-ninth year of his age. Bishop Walker held several degrees from British as well as American institutions. From the beginning of his ministry until his consecration as Missionary Bishop of North Dakota in 1883 he served as vicar of Calvary Chapel, New York. After a missionary episcopate in North Dakota in the years from 1883 till 1896, Bishop Walker was transferred to Western

New York. In 1887 he was appointed by President Cleveland a member of the United States Board of Indian Commissioners. In 1897 he was select preacher at the University of Cambridge.

#### Dr. George Brown of Australasia

REV. GEORGE BROWN, D.D., who died at his home at Gordon, N. S. Wales, on April 13, 1917, in his eighty-second year, had been associated with Christian missions in the Pacific for more than half a century. He entered the Methodist ministry in 1860 and was appointed to Samoa. After fourteen years he returned to Australia, and in 1875 opened a new mission in New Britain, being the first Christian missionary to land in that group. In 1887 he was appointed General Secretary of the Methodist Missionary Society of Australasia, which position he held for twenty-one years. During that period he led pioneer mission parties to Papua and the Solomon Islands. On his retirement from active work he was appointed Honorary Secretary of the Methodist Missionary Society. In 1913 he was elected President of the General Conference of the Methodist Church of Australasia.

#### Mrs. Yamamuro of Japan

THE wife of Colonel Yamamuro, the leader of the Salvation Army in Japan, died recently. She was a college woman of rare ability and sweetness, mother of a large family and co-director with her husband of the activities of the army. Twenty members of parliament, forty college professors, leading business men and members of the nobility attended her funeral. Her dying words were: "True happiness is beside the Cross of Jesus." Her diary, which was read after her decease, recorded her determination not to make herself a new garment till she was fifty years old, so that she could give her utmost to the William Booth Memorial Tuberculosis Sanatorium which was opened recently near Tokyo.



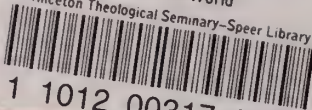
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